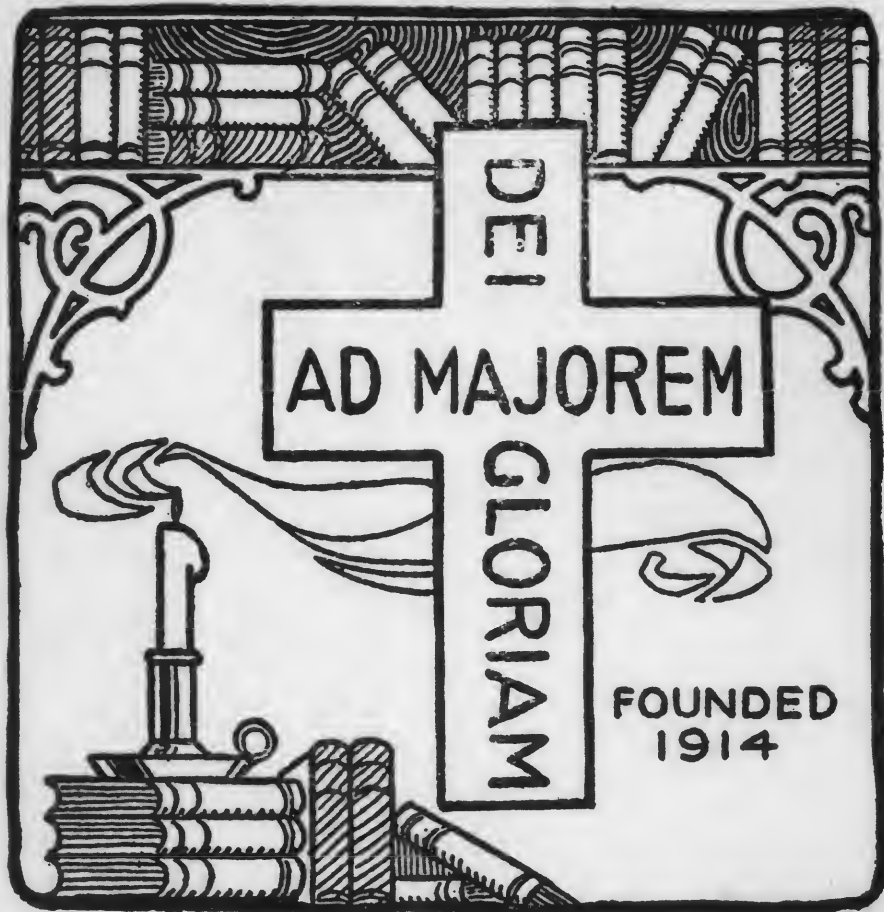


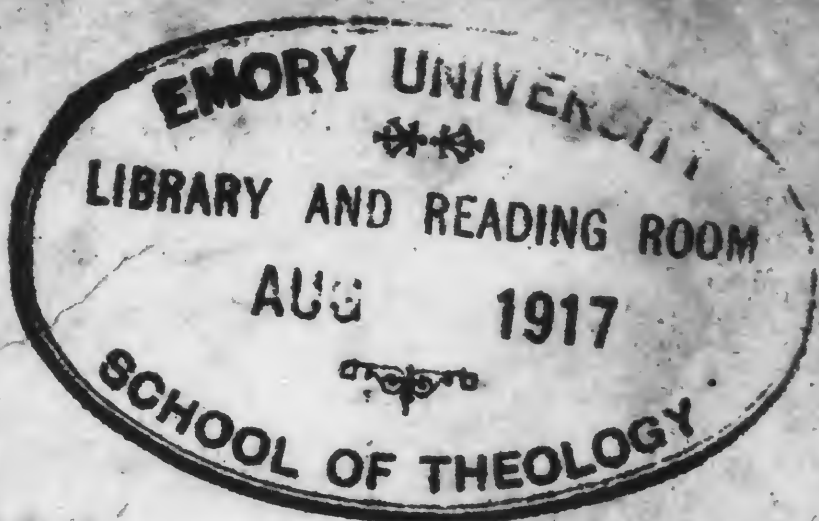
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EMORY UNIVERSITY, GA.



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THE DOCTRINES
AND
DISCIPLINE
OF THE
METHODIST EPISCOPAL CHURCH,
SOUTH.

Nashville, Tenn.:
SOUTHERN METHODIST PUBLISHING HOUSE
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THE BISHOPS' ADDRESS.

TO THE MEMBERS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Dearly Beloved Brethren : We think it expedient to give you a brief account of the rise of Methodism both in Europe and America. "In 1729, two young men, in England, reading the Bible, saw they could not be saved without holiness : followed after it, and incited others so to do. In 1737, they saw, likewise, that men are justified before they are sanctified ; but still holiness was their object. God then thrust them out to raise a holy people."*

In the year 1766, Philip Embury, a local preacher of our Society, from Ire-

* These are the words of Messrs. Wesley themselves.

land, began to preach in the city of New York, and formed a society of his own countrymen and the citizens; and the same year, Thomas Webb preached in a hired room near the barracks. About the same time, Robert Strawbridge, a local preacher from Ireland, settled in Frederick county, in the State of Maryland, and, preaching there, formed some societies. The first Methodist church was built in New York, in 1768 or 1769; and in 1769 Richard Boardman and Joseph Pilmoor came to New York, who were the first regular Methodist preachers on the continent. In the latter end of the year 1771, Francis Asbury and Richard Wright, of the same order, came over.

We believe that God's design in raising up the preachers called Methodists

in America, was to reform the continent, and spread scriptural holiness over these lands. As a proof hereof, we have seen, since that time, a great and glorious work of God throughout the United States.

We esteem it our duty and privilege most earnestly to recommend to *you*, as members of our Church, our FORM OF DISCIPLINE, which has been founded on the experience of a long series of years; as also on the observations and remarks we have made on ancient and modern Churches.

We wish to see this little publication in the house of every Methodist; and the more so, as it contains the articles of religion maintained more or less, in part or in whole, by every reformed Church in the world.

Far from wishing you to be ignorant of any of our doctrines, or any part of our discipline, we desire you to read, mark, learn, and inwardly digest the whole. You ought, next to the word of God, to procure the articles and canons of the Church to which you belong.

We remain your very affectionate brethren and pastors, who labor night and day, both in public and in private, for your good.

JOSHUA SOULE,
JAMES O. ANDREW,
ROBERT PAINE,
GEORGE F. PIERCE,
JOHN EARLY,
HUBBARD H. KAVANAUGH

THE
Doctrines and Discipline
OF THE
METHODIST E. CHURCH, SOUTH.

PART FIRST.

CHAPTER I.

SECTION I.

Of the Origin of the Methodist Episcopal Church, and of the Methodist Episcopal Church, South.

THE preachers and members of our Society in general, being convinced that there was a great deficiency of vital religion in the Church of England in America, and being in many places destitute of the Christian sacraments, as several of the clergy had forsaken their churches, requested the late Rev. John Wesley to take such measures, in his

wisdom and prudence, as would afford them suitable relief in their distress.

In consequence of this, our venerable friend, who, under God, had been the father of the great revival of religion now extending over the earth, by the means of the Methodists, determined to ordain ministers for America; and for this purpose, in the year 1784, sent over three regularly ordained clergy; but preferring the episcopal mode of Church government to any other, he solemnly set apart, by the imposition of his hands and prayer, one of them, viz., *Thomas Coke*, Doctor of Civil Law, late of Jesus College, in the University of Oxford, and a presbyter of the Church of England, for the episcopal office; and having delivered to him letters of episcopal orders, commissioned and directed him to set apart *Francis Asbury*, then general assistant of the Methodist Society in America, for the same epis-

copal office; he, the said *Francis Asbury*, being first ordained deacon and elder. In consequence of which, the said *Francis Asbury* was solemnly set apart for the said episcopal office by prayer, and the imposition of the hands of the said *Thomas Coke*, other regularly ordained ministers assisting in the sacred ceremony. At which time the General Conference, held at Baltimore, did unanimously receive the said *Thomas Coke* and *Francis Asbury* as their Bishops, being fully satisfied of the validity of their episcopal ordination.

SECTION II.

Of the Organization of the Methodist Episcopal Church, South.

IN the judgment of the delegates of the several Annual Conferences in the slaveholding States, the continued agitation of the subject of slavery and

abolition in a portion of the Church, the frequent action on that subject in the General Conference, and especially the proceedings of the General Conference of the Methodist Episcopal Church of 1844, in the case of the Rev. James O. Andrew, D. D., one of the Bishops, who had become connected with slavery by marriage, produced a state of things in the South which rendered a continuance of the jurisdiction of that General Conference over the Conferences aforesaid, inconsistent with the success of the ministry in their proper calling. This conviction they declared in solemn form to the General Conference, accompanied with a protest against the action referred to, assured that public opinion in the slaveholding States would demand, and that a due regard to the vital interests of Christ's kingdom would justify, a separate and independent organization. The devel-

opments of a few months vindicated their anticipations. The Church in the South and South-west, in her primary assemblies, her Quarterly and Annual Conferences, with a unanimity unparalleled in ecclesiastical history, approved the course of the delegates, and declared her conviction that a separate jurisdiction was necessary to her existence and prosperity. The General Conference of 1844 having adopted a "Plan of Separation" provided for the erection of the Annual Conferences in the slaveholding States into a separate ecclesiastical connection, under the jurisdiction of a Southern General Conference, the delegates of the aforementioned Conferences, in a published address, recommended that a convention of delegates from the said Conferences, duly instructed as to the wishes of the ministry and laity, should assemble at Louisville, Ky., on the first day of May, 1845.

The convention met, delegates having been formally appointed in pursuance of this recommendation; and after a full and minute representation of all the facts in the premises, acting under the provisional "Plan of Separation," declared, by solemn resolution, the jurisdiction hitherto exercised by the General Conference of the Methodist Episcopal Church over the Conferences in the slaveholding States *entirely dissolved*, and erected the said Annual Conferences into a separate ecclesiastical connection, under the style and title of *The Methodist Episcopal Church, South*; the first General Conference of which was held in the town of Petersburg, Va., on the first day of May, 1846.

SECTION III.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead, there are three persons of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, who was made very Man.*

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures—that is to say, the Godhead

and manhood—were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the Resurrection of Christ.*

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

V. *The Sufficiency of the Holy Scriptures
for Salvation.*

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith; or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

The Names of the Canonical Books.

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,

Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The Book of Ezra,
The Book of Nehemiah,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or the Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less:
All the books of the New Testament,
as they are commonly received, we do
receive and account canonical.

VI. *Of the Old Testament.*

The Old Testament is not contrary

to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any Commonwealth, yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of Original or Birth Sin.*

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam,

whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free Will.*

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: wherefore, that we are justified by faith only,

is a most wholesome doctrine, and very full of comfort.

X. *Of Good Works.*

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XI. *Of Works of Supererogation.*

Voluntary works, besides over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but

that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII. *Of Sin after Justification.*

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

The Romish doctrine concerning purgatory, pardon, worshipping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

XV. *Of speaking in the Congregation in such a tongue as the people understand.*

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer

in the church, or to minister the sacraments, in a tongue not understood by the people.

XVI. *Of the Sacraments.*

Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord.

Those five, commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the *corrupt*

following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves condemnation, as St. Paul saith, 1 Cor xi. 29.

XVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

XVIII. *Of the Lord's Supper*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death : insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the

means whereby the body of Christ is received and eaten in the Supper is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XIX. *Of both Kinds.*

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. *Of the one Oblation of Christ, finished upon the Cross.*

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer

Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

XXI. *Of the Marriage of Ministers.*

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. *Of the Rites and Ceremonies of Churches.*

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judg-

ment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. *Of the Rulers of the United States of America.*

The president, the congress, the general assemblies, the governors, and the councils of state, *as the delegates of the people*, are the rulers of the United States of America, according to the di-

vision of power made to them by the constitution of the United States, and by the constitution of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.*

XXIV. *Of Christian Men's Goods.*

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

* As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and, therefore, it is expected that all our preachers and people, who may be under any foreign government, will behave themselves as peaceable and orderly subjects.

XXV. *Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

SECTION IV.

The Nature, Design, and General Rules of our United Societies.

(1.) In the latter end of the year 1739, eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with

them in prayer, and advise them how to flee from the wrath to come; which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together, which from thenceforward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them, (for their number increased daily,) he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

(2.) This was the rise of the UNITED SOCIETY, first in *Europe*, and then in *America*. Such a society is no other than “*a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and*

to watch over one another in love, that they may help each other to work out their salvation."

(3.) That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class; one of whom is styled *the leader*. It is his duty,

I. To see each person in his class once a week at least; in order,

1. To inquire how their souls prosper.

2. To advise, reprove, comfort, or exhort, as occasion may require.

3. To receive what they are willing to give toward the relief of the preachers, church and poor.*

II. To meet the ministers and the

* This part refers to towns and cities; where the poor are generally numerous, and church expenses considerable.

stewards of the society once a week; in order,

1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reprov'd.

2. To pay the stewards what they have received of their several classes in the week preceding.

(4.) There is only one condition previously required of those who desire admission into these societies, a "desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced: such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

Drunkenness; or drinking spirituous liquors, unless in cases of necessity.

Fighting, quarrelling, brawling, brother *going to law* with brother; returning evil for evil, or railing for railing; the *using many words* in buying or selling.

The *buying or selling goods that have not paid the duty*.

The *giving or taking things on usury*, i. e., unlawful interest.

Uncharitable or unprofitable conversation: particularly speaking evil of magistrates or of ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God: as,

The *putting on of gold and costly apparel*:

The *taking such diversions* as cannot be used in the name of the Lord Jesus :

The *singing* those songs, or *reading* those books, which do not tend to the knowledge or love of God :

Softness or needless self-indulgence :

Laying up treasure upon earth :

Borrowing without a probability of paying ; or taking up goods without a probability of paying for them.

(5.) It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation,

Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men :

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting

or helping them that are sick, or in prison:

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "*we are not to do good unless our hearts be free to it.*"

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them *only*.

By all possible *diligence* and *frugality*, that the gospel be not blamed.

By running with patience the race which is set before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men

should say *all manner of evil of them falsely for the Lord's sake.*

(6.) It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation,

Thirdly, By attending upon all the ordinances of God: such are,

The public worship of God:-

The ministry of the word, either read or expounded:

The Supper of the Lord:

Family and private prayer:

Searching the Scriptures, and

Fasting or abstinence.

(7.) These are the general rules of our societies; all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who

observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

CHAPTER II.

SECTION I.

Of the General and Annual Conferences.

It is desired that all things be considered on these occasions as in the immediate presence of God; that every person speak freely whatever is in his heart.

Quest. How may we best improve our time at the Conferences?

Ans. 1. While we are conversing, let us have an especial care to set God always before us.

2. In the intermediate hours; let us redeem all the time we can for private exercises.

3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor.

SECTION II.

Of the General Conference.

Quest. 1. Who shall compose the General Conference, and what are the regulations and powers belonging to it?

Ans. 1. The General Conference shall be composed of one member for every seventeen members of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such Annual Conference; yet so that

such representatives shall have travelled at least four calendar years from the time that they were received on trial by an Annual Conference, and are in full connection at the time of holding the Conference.

2. The General Conference shall meet on the first day of May, in the year of our Lord 1846, in the town of Petersburg, Virginia, and thenceforward in the month of April or May, once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time; but the general superintendents, with or by the advice of all the Annual Conferences—or, if there be no general superintendent, all the Annual Conferences respectively—shall have power to call a General Conference, if they judge it necessary, at any time.

3. At all times when the General Conference is met, it shall take two-

thirds of the representatives of the Annual Conferences to make a quorum for transacting business.

4. One of the general superintendents shall preside in the General Conference; but in case no general superintendent be present, the General Conference shall choose a president pro tem.

5. The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions, viz.:

- (1.) The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rule of doctrine, contrary to our present existing and established standards of doctrine.
- (2.) They shall not allow of more than one representative for every fourteen members of the Annual Conference, nor allow of a less number than one for every thirty: provided, neverthe-

less, that when there shall be in any Annual Conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and provided, also, that no Conference shall be denied the privilege of two delegates.

- (3.) They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.
- (4.) They shall not revoke or change the General Rules of the United Societies.
- (5.) They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away the privileges of our members of trial before the church, or by a committee, and of an appeal.

6. They shall not appropriate the produce of the Publishing House to any purpose other than for the benefit of the travelling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children.

Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article; and also, whenever such alteration or alterations shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect.

Provided, that when any rule or regulation is adopted by the General Conference which in the opinion of the Bishops is unconstitutional, the Bishops may present to the General Conference their objections to such rule or regulation, with the reasons thereof; and if, after hearing the objections and reasons of the Bishops, two-thirds of the members of the Conference present shall vote in favor of the rule or regulation so objected to, it shall have the force of law, otherwise it shall be null and void.

SECTION III.

Of the Annual Conferences.

Quest. 1. Who shall compose the Annual Conferences?

Ans. All the travelling preachers in full connection, who are able to do effective service; all the supernumerary

preachers, that is to say, those who are so disabled by affliction as to be unable to preach constantly, but are willing to do any work in the ministry which the Bishop may direct, and they may be able to perform; and all the superannuated preachers, that is to say, those who are worn out in the itinerant service. It shall be the duty of all the members of the Conference to attend its sessions, unless providentially hindered. All the preachers on trial, and those to be admitted on trial, shall also attend the sessions, but they shall not vote on any question, nor speak unless by consent of the Conference.

Quest. 2. Who shall determine the number and boundaries of the Annual Conferences?

Ans. The General Conference.

Quest. 3. Who shall preside in the Annual Conferences?

Ans. The Bishops. In the absence

of all the Bishops, an elder, who shall be appointed by the Bishop by letter; but if no such appointment be made, the Conference shall elect the president by ballot, without debate, from among the elders. The president thus appointed or elected shall discharge all the duties of a Bishop, except ordination.

Quest. 4. What is the method of proceedings in an Annual Conference?

Ans. In the order of the following questions:

1. Who are admitted on trial?
2. Who remain on trial?
3. Who are admitted into full connection?
4. Who are reädmittet?
5. Who are received by transfer from other Conferences?
6. Who are the deacons of one year?
7. What travelling preachers are elected and ordained deacons?

8. What local preachers are elected and ordained deacons?

9. What travelling preachers are elected and ordained elders?

10. What local preachers are elected and ordained elders?

11. Who have located this year?

12. Who are supernumerary?

13. Who are superannuated?

14. What preachers have died during the past year?

15. Are all the preachers blameless in their life and official administration?

16. What is the number of preachers and members in the several circuits, stations, and missions of the Conference?

17. What amounts are necessary for the superannuated preachers, and the widows and orphans of preachers, and to make up the deficiencies of those who have not obtained their regular allowance in their respective districts, circuits, and stations?

18. What has been collected on the foregoing accounts, and how has it been applied?

19. What has been contributed for the Missionary, Sunday-school, and Tract Societies?

20. Where and when shall the next session of the Conference be held?

21. Where are the preachers stationed this year?

Quest. 5. What method is recommended in the examination of the life and official administration of the preachers?

Ans. Let none be present except members of the Conference, and others who may be in attendance on Conference business, unless the Conference by vote shall order otherwise. Let the name of every preacher be called, and let his presiding elder, or some other member of the Conference, state whether or not there be any complaint against him:

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if there be none, he shall retire, and the Conference may make further inquiry concerning him, and pass his character without vote. If there be a complaint, and the preacher have been advised of it, let it be stated to the Conference, and let the accused have the privilege of replying; the Conference shall then allow him to retire, and shall determine by vote whether or not his character shall pass. If a trial be necessary, it shall be conducted according to the provisions of Chapter iv., sec. 1. The names of any who may be expelled or suspended, or who may have withdrawn from the Church, shall be stated in the Minutes.

Quest. 6. What other business shall be done in the Annual Conferences?

Ans. 1. Let every Annual Conference inquire into the state and character of all the institutions of learning that may be under its care, and the

best means of promoting their interests, and, if necessary, of increasing their number.

2. Let every Annual Conference take account of all the church buildings, parsonages, and other Church property within its bounds, and see that the same be legally secured to the Methodist Episcopal Church, South, according to the provisions of the Discipline.

3. Let every Annual Conference examine strictly into the state of the domestic missions within its bounds; and let none remain on the list of missions which, in the judgment of the Conference, are able to support themselves as circuits or stations.

4. Let every Annual Conference have a record of its proceedings kept by a secretary chosen for that purpose; let said record be signed by the president and secretary, and a copy of the same be sent to the General Conference, at its

next ensuing session ; and let the secretary forward to the Editor of books at the Publishing House full and correct answers to the foregoing twenty-one questions, for insertion in the General Minutes, according to the form therein adopted.

5. Let every Annual Conference appoint the place of its session by ballot or otherwise, as it may think proper.

SECTION IV.

Of the Quarterly Conferences.

Quest. 1. Who shall compose the Quarterly Conferences ?

Ans. All the travelling and local preachers, exhorters, stewards, and class-leaders of the respective circuits, stations, and missions, together with the superintendents of Sunday-schools who are members of the Church, and none else.

Quest. 2. When and where shall each Quarterly Conference meet?

Ans. Four times a year, at such places as the Conference may appoint, and at such times as the presiding elder may designate.

Quest. 3. Who shall preside in a Quarterly Conference?

Ans. The presiding elder; or, in his absence, the preacher in charge.

Quest. 4. What is the regular business of a Quarterly Conference?

Ans. 1. To hear complaints, and to receive and try appeals.

2. To superintend the interests of Sunday-schools, and the instruction of children.

3. To take cognizance of all the local preachers and exhorters in the circuit, station, or mission, and to inquire into the gifts, labors, and usefulness of each by name.

4. To license proper persons to preach and to exhort, and to renew their li-

censes annually, when, in its judgment, their gifts, grace, and usefulness will warrant the renewal; to recommend suitable candidates to the Annual Conference for deacons' or elders' orders in the local connection, and for admission on trial in the travelling connection; and to try, suspend, expel, or acquit any local preacher in the circuit, station, or mission against whom charges may be brought. Provided, that no person shall be licensed to preach, or to exhort, without the recommendation of the church of which he is a member, or of the leaders' meeting of the circuit, station, or mission to which he belongs. Nor shall any one be licensed to preach, or recommended to the Annual Conference for admission on trial, or for ordination, without first being examined in the Quarterly Conference on the subject of doctrines and discipline, and giving satisfactory evidence of his knowledge of the ordinary branches of an English education; nor shall any li-

cense be valid unless signed by the president and countersigned by the secretary of the Conference.

5. To attend strictly to the temporal interests of the Church, according to the Discipline.

6. To see that all its proceedings be faithfully recorded by a secretary chosen for the purpose, in a book to be kept by one of the stewards; the records of each session being signed by the president and countersigned by the secretary of the Conference.

Quest. 5. How shall we try those who profess to be moved by the Holy Ghost to preach?

Ans. Let the following questions be asked, namely: 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation?

2. Have they gifts (as well as grace) for the work? Have they (in some

tolerable degree) a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? Do they speak justly, readily, clearly?

3. Have they fruit? Are any truly convinced of sin and converted to God by their preaching?

As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

SECTION V.

*Of the Election and Consecration of Bishops,
and of their Duty.*

Quest. 1. How is a Bishop to be constituted?

Ans. By the election of the General Conference, and the laying on of the hands of three Bishops, or at least of one Bishop and two elders.

Quest. 2. If by death, expulsion, or otherwise, there be no Bishop remaining in our Church, what shall we do?

Ans. The General Conference shall elect a Bishop; and the elders, or any three of them, who shall be appointed by the General Conference for that purpose, shall ordain him according to our form of ordination.

Quest. 3. What are the duties of a Bishop?

Ans. 1. To preside in the General and Annual Conferences.

2. To fix the appointments of the preachers in the Annual Conferences, provided he shall not allow any preacher to remain in the same circuit or station more than two years successively; except the presiding elders, the book agents and editors authorized by the General Conference, the corresponding secretary of the Missionary Society, the supernumerary and superannuated preachers, missionaries among the Indians, mis-

sionaries to our people of color and on foreign stations, chaplains to state prisons and military posts, those preachers that may be appointed to labor for the special benefit of seamen, and for the American Bible Society, also the preacher or preachers that may be stationed in the city of New Orleans; and the presidents, principals, or teachers of seminaries of learning, which are or may be under our superintendence; and also, when requested by an Annual Conference, to appoint a preacher for a longer time than two years to any seminary of learning not under our care. He shall have authority, when requested by an Annual Conference, to appoint an agent, whose duty it shall be to travel throughout the bounds of such Conference for the purpose of establishing and aiding Sabbath-schools, and distributing tracts, and also to appoint an agent or agents for the benefit of our literary institutions.

3. To choose the presiding elders, fix their stations, and change them when he judges it necessary; provided he shall not allow any elder to preside in the same district more than four years successively.

4. To change, receive, and suspend preachers in the intervals of the Conferences, as necessity may require, and as the Discipline directs.

5. To appoint the times of holding the sessions of the Annual Conferences; provided every Conference shall have the right to sit a week at least, if it think proper.

6. To ordain Bishops, elders, and deacons; and to see that the names of the persons ordained by him be entered on the journals of the Conference.

7. To decide all questions of law coming before him in the regular business of an Annual Conference; provided such questions be presented in writing, and with his decisions be re-

corded on the journal of the Conference. When the Bishop shall have decided a question of law, the Conference shall have the right to determine how far the law thus decided or interpreted is applicable to the case then pending. An Annual Conference shall have a right to appeal from such decision to the College of Bishops, whose decision in such cases shall be final. And no episcopal decision shall be authoritative except in the case pending, nor shall any such be published, until it shall have been approved by the College of Bishops. And each Bishop shall report in writing to the episcopal college, at an annual meeting to be held by them, such decisions as he has made, subsequently to the last preceding meeting; and all such decisions, when approved by the College of Bishops, shall be recorded in a permanent form, and published in such manner as the Bishops shall agree to adopt; and

when so approved, recorded, and published, they shall be authoritative interpretations or constructions of the law.

8. To hear and decide appeals of the Quarterly Conferences on questions of law, when he shall be presiding in any Annual Conference; and the question contained in the appeal, together with the Bishop's decision, shall be recorded on the journal of the Annual Conference.

9. To see that the districts be formed according to his judgment; provided that no district shall contain more than fourteen appointments.

10. To unite two or more circuits, stations, or missions together, when he judges it necessary, provided the financial interests and pastoral duties of each may remain separate and independent.

11. To travel through the Connection at large, in order to preach and to oversee the spiritual and temporal affairs of the Church.

SECTION VI.

Of the Presiding Elders, and their Duty.

Quest. 1. What are the duties of a presiding elder?

Ans. 1. To travel through his appointed district.

2. In the absence of the Bishop, to take charge of all the elders, and deacons, travelling and local preachers, and exhorters, in his district.

3. To change, receive, and suspend preachers in his district during the intervals of the Conferences, and in the absence of the Bishop, as the Discipline directs.

4. To be present, as far as practicable, at all the quarterly meetings, and call together the members of the Quarterly Conference, over which he shall also preside.

5. To decide all questions of law which may come up in the regular busi-

ness of the Quarterly Conference, when submitted to him in writing, subject to an appeal to the president of the next Annual Conference; but in all cases the application of law shall be with the Quarterly Conference, which shall record in its journal all such questions and decisions.

6. To take care that every part of the Discipline be enforced in his district; to oversee the spiritual and temporal business of the Church; to promote, by all proper means, the cause of missions and Sunday-schools, and the publication, at our own press, of tracts and Sunday-school books; to inquire carefully at each Quarterly Conference, whether the rules respecting the instruction of children have been faithfully observed; and to report to the Annual Conference the names of all travelling preachers within his district who shall neglect to observe these rules.

7. To attend the Bishops when present in his district; and to give them, when absent, all necessary information, by letter, of the state of his district.

8. To direct the candidates for the ministry to those studies recommended for them by the Bishops.

9. If any preacher absent himself from his circuit, the presiding elder shall, as far as possible, fill his place with another preacher.

Quest. 2. Shall the presiding elder have power to employ a preacher who has been rejected at the previous Annual Conference?

Ans. He shall not, unless the Conference should give him liberty under certain conditions.

SECTION VII.

Of the Duties of Preachers in charge of Circuits, Stations, or Missions.

Quest. 1. What are the duties of the preacher who has the charge of a circuit, station, or mission?

Ans. 1. To receive, try, and expel members, according to the provisions of the Discipline.

2. To appoint all the leaders, and change them when he sees it necessary.

3. To see that all the ordinances and regulations of the Church be duly observed, and that the General Rules be read at least once a year in every congregation.

4. To see that a fast be held in every congregation within his charge on the Friday preceding every quarterly meeting, and that a memorandum of it be written in all the class-books.

5. To hold quarterly meetings in the absence of the presiding elder.

6. To renew the tickets for the admission of members into love-feasts quarterly.

7. To report at each Quarterly Conference the names of all who have been received into the Church, and of all who have been excluded from it, during the preceding quarter, and give a statement of the general condition of his station, circuit, or mission.

8. To give an account of his charge every quarter to his presiding elder.

9. To see that all the people within the bounds of his charge be duly supplied with our books and periodicals.

10. To keep a directory, in which the residences of all the members shall be noted, wherever it may be necessary to facilitate pastoral visitation.

11. To leave his successor a particular account of his charge, including an account of the subscribers for our periodicals.

12. To see that a permanent record be kept of all the baptisms and marriages within the bounds of his charge.

13. To see that a register be kept, in which shall be noted the names, with the time and manner of the reception and disposal of every person belonging to the Church in his station, circuit, or mission, distinguishing between local elders, deacons, and preachers, members and probationers, white persons, colored persons, and Indians, and report to the Annual Conference the number of each that may be under his charge at the time of its session.

14. To promote all the interests of the Missionary, Sunday-school, and Tract Societies of our Church, in such way as the Discipline or the Annual Conference may designate; and to report to the Conference the amount raised during the year within the bounds of his charge for these several societies.

15. To report at each session of the Quarterly Conference the number and state of the Sunday-schools; and annually to the Quarterly and Annual Conferences, for insertion in their respective journals, the number of Sunday-schools, scholars, teachers, superintendents, and Sunday-school library books in his circuit, station, or mission.

16. To warn all from time to time that none are to remove from one circuit or station to another, without a note of recommendation from the preacher of the circuit or station, in these words: "A. B., *the bearer, has been an acceptable member of the Methodist Episcopal Church, South, in C.;*" and to inform them that, without such a certificate, they will not be received into the Church in other places

SECTION VIII.

*Of the Method of receiving Travelling Preachers,
and of their Duty.*

Quest. 1. How is a preacher to be admitted on trial into the travelling connection?

Ans. 1. By the Annual Conference. In the interval of the Conference he may be employed in the work by a Bishop, or the presiding elder of the district, until the sitting of the Conference. When a preacher's name is not printed in the Minutes, he must receive a written license from a Bishop or presiding elder.

2. No one shall be received on trial unless he first procure a recommendation from the Quarterly Conference of his circuit, station, or mission.

3. After solemn fasting and prayer, every person proposed shall then be

asked, before the Conference, the following questions, (with any others which may be thought necessary,) namely: Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and his work? Do you know the rules of the Church? Do you keep them? Do you constantly attend the sacrament? Have you read the form of Discipline? Are you willing to conform to it? Have you considered the rules of a preacher, especially the first, tenth, and twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you endeavor not to speak too long or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fast-

ing, or abstinence, both by precept and example? Are you in debt?

If he give satisfactory answers to these questions; the Conference, by a vote of the majority, may admit him on trial.

Observe!—taking on trial is entirely different from admitting a preacher into full connection. One on trial may be either admitted or rejected, without doing him any wrong; otherwise it would be no trial at all.

Quest. 2. Who shall be received into the Conference in full connection?

Ans. 1. No one except a preacher who has been employed two successive years in the regular itinerant work, (which is to commence from his being received on trial at the Annual Conference,) and who is approved by the Annual Conference. *Provided*, nevertheless, that when a preacher on trial is selected by the Bishop for a mission, he may, if elected by an Annual Conference,

ordain him a deacon before his probation ends; and a missionary employed on a foreign mission may be admitted into full connection, if recommended by the superintendent of the mission where he labors, without being present at the Annual Conference for examination.

2. Before any preacher shall be admitted into full connection, or ordained deacon or elder, he shall give satisfactory evidence to the Conference, after careful examination by a standing committee appointed by the Conference, who shall hold their office four years, respecting his knowledge of those particular subjects which have been recommended to his consideration in the course of study prescribed by the Bishops for the candidates for the ministry.

Quest. 3. What are the directions given to a preacher?

Ans. 1. Be diligent. Never be unemployed: never be triflingly employed.

Never trifle away time ; neither spend any more time at any place than is strictly necessary.

2. Be serious. Let your motto be, *Holiness to the Lord*. Avoid all lightness, jesting, and foolish talking.

3. Converse sparingly and conduct yourself prudently with women. 1 Tim. v. 2.

4. Take no step toward marriage without first consulting with your brethren.

5. Believe evil of no one without good evidence : unless you see it done, take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

6. Speak evil of no one ; because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned.

7. Tell every one under your care

what you think wrong in his conduct and temper, and that lovingly and plainly, as soon as may be; else it will fester in your heart. Make all haste to cast the fire out of your bosom.

8. Avoid all affectation. A preacher of the gospel is the servant of all.

9. Be ashamed of nothing but sin.

10. Be punctual. Do every thing exactly at the time. And do not mend our rules, but keep them; not for wrath, but conscience' sake.

11. You have nothing to do but to save souls; therefore spend and be spent in this work; and go always not only to those that want you, but to those that want you most.

Observe! it is not your business only to preach so many times, and to take care of this or that society; but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up

in that holiness without which they cannot see the Lord. And remember! a Methodist preacher is to mind every point, great and small, in the Methodist Discipline! Therefore you will need to exercise all the sense and grace you have.

12. Act in all things not according to your own will, but as a son in the gospel: it is therefore your duty to employ your time in the manner which we direct: in preaching, meeting the classes, visiting from house to house, and especially visiting the sick: in reading, meditation, and prayer. Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory.

N. B.—At each Annual Conference, those who are received on trial, or are admitted into full connection, shall be

asked whether they are willing to devote themselves to the missionary work; and a list of the names of all who are willing to do so shall be taken and reported to the secretary of the Missionary Society; and all such shall be considered as ready and willing to be employed as missionaries, whenever called for by any one of the Bishops.

SECTION IX.

Of the Election and Ordination of Travelling Deacons, and of their Duty.

Quest. 1. How is a travelling deacon constituted?

Ans. By the election of the majority of the Annual Conference, and the laying on of the hands of a Bishop.

Quest. 2. What is the duty of a travelling deacon?

Ans. 1. To baptize, and perform the office of matrimony, in the absence of the elder.

2. To assist the elder in administering the Lord's Supper.

3. To do all the duties of a travelling preacher.

Quest. 3. What shall be the time of probation of a travelling deacon for the office of an elder?

Ans. Every travelling deacon shall exercise that office for two years, before he be eligible to the office of elder; except in the case of missions, when the Annual Conferences shall have authority to elect for the elder's office sooner, if they judge it expedient.

Provided always, that when a preacher shall have passed his examination, and been admitted into full connection, and elected to deacon's orders, but fails of his ordination through the absence of the Bishop, his eligibility to the office

of elder shall run from the time of his election to the office of a deacon.

SECTION X.

Of the Election and Ordination of Travelling Elders, and of their Duty.

Quest. 1. How is an elder constituted?

Ans. By the election of a majority of the Annual Conference, and by the laying on of the hands of a Bishop, and some of the elders that are present.

Quest. 2. What is the duty of a travelling elder?

Ans. 1. To administer baptism and the Lord's Supper, and to perform the office of matrimony, and all parts of Divine worship.

2. To do all the duties of a travelling preacher.

SECTION XI.

Of the Reception of Preachers from the Wesleyan Connection, and from other Denominations.

Quest. 1. In what manner shall we receive those ministers who may come to us from the Wesleyan Connection in Europe or Canada, or any of the Conferences of the Methodist Episcopal Church [North]?

Ans. If they come to us properly accredited, they may be received according to such credentials, provided they give satisfaction to an Annual Conference of their willingness to conform to our Church government and usages.

Quest. 2. How shall we receive those ministers who may offer to unite with us from other Christian Churches?

Ans. Those ministers of other evangelical Churches who may desire to unite with our Church, whether as local or itinerant, may be received ac-

according to our usages, on condition of their taking upon them our ordination vows, without the reïmposition of hands, giving satisfaction to an Annual Conference of their being in orders, and of their agreement with us in doctrine, discipline, government, and usages; provided the Conference is also satisfied with their gifts, grace, and usefulness. Whenever any such minister is received, he shall be furnished with a certificate, signed by one of our Bishops, in the following words, namely :

This is to certify, that _____ has been admitted into _____ Conference as a travelling preacher, [or has been admitted as a local preacher on _____ Circuit,] he having been ordained to the office of a deacon, [or an elder, as the case may be,] according to the usages of the _____ Church, of which he has been a member and minister; and he is hereby authorized to exercise the

functions pertaining to his office in the Methodist Episcopal Church, South, so long as his life and conversation are such as become the gospel of Christ.

Given under my hand and seal, at
this day of in the
year of our Lord,

In the interval of the Annual Conferences such ministers may be received by the Quarterly Conference, and may preach as licentiates, but shall not exercise the peculiar functions of deacons or elders, until their orders shall be recognized by the Annual Conference. After such reception their orders may be recognized, or they may be admitted into the travelling connection, but not without the recommendation of the Quarterly Conference.

Quest. 3. How shall we receive preachers of other denominations who are not in orders?

Ans. They may be received as licen-

tiates, provided they give satisfaction to a Quarterly or an Annual Conference that they are suitable persons to exercise the office, and of their agreement with the doctrines, discipline, government, and usages of our Church.

SECTION XII.

Of the Matter and Manner of Preaching, and of other Public Exercises.

Quest. 1. What is the best general method of preaching?

Ans. 1. To convince. 2. To offer Christ. 3. To invite. 4. To build up; and to do this in some measure in every sermon.

Quest. 2. What is the most effectual way of preaching Christ?

Ans. The most effectual way of preaching Christ is, to preach him in all his offices, and to declare his law, as

well as his gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

Quest. 3. Are there any smaller advices which might be of use to us?

Ans. Perhaps these: 1. Be sure never to disappoint a congregation. 2. Begin at the time appointed. 3. Let your whole deportment be serious, weighty, and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but keep to your text, and make out what you take in hand. 7. Take care of any thing awkward or affected, either in your gesture, phrase, or pronunciation. 8. Do not usually pray, *extempore*, above eight or ten minutes (at most) without intermission. 9. Frequently read and enlarge upon a portion of Scripture; and let young preachers often exhort

without taking a text. 10. Always avail yourself of the great festivals, by preaching on the occasion.

SECTION XIII.

Of the Duty of Preachers to God, themselves, and one another.

Quest. 1. How shall a preacher be qualified for his charge?

Ans. By walking closely with God, and having his work greatly at heart; and by understanding and loving discipline, ours in particular.

Quest. 2. Do we sufficiently watch over each other?

Ans. We do not. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and

evening hours of retirement? Do you spend the day in the manner which the Conference advises? Do you converse seriously, usefully, and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons? They are:

1. Prayer: private, family, and public; consisting of deprecation, petition, intercession, and thanksgiving. Do you use each of these? Do you forecast daily, wherever you are, to secure time for private devotion? Do you practice it everywhere? Do you ask everywhere, Have you family prayer? Do you ask individuals, Do you use private prayer every morning and evening in particular?

2. Searching the Scriptures, by

(1.) Reading, constantly, some part of every day: regularly, all the Bible in order; carefully, with notes; se-

riously, with prayer before and after; fruitfully, immediately practicing what you learn there?

(2.) Meditating: At set times? By rule?

(3.) Hearing: Every opportunity? With prayer before, at, after? Have you a Bible always about you?

3. The Lord's Supper: Do you use this at every opportunity? With solemn prayer before? With earnest and deliberate self-devotion?

4. Fasting: Do you use as much abstinence and fasting every week as your health, strength, and labor will permit?

5. Christian conference: Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it

not be well always to have a determinate end in view? And to pray before and after it?

Do you steadily watch against the world? Yourself? Your besetting sin?

Do you deny yourself every useless pleasure of sense? Imagination? Honor? Are you temperate in all things? Instance in food: (1) Do you use only that kind and that degree which is best both for body and soul? Do you see the necessity of this? (2) Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? (3) Do you use only that kind and that degree of drink which is best both for your body and soul? (4) Do you choose and use water for your common drink, and only take wine medicinally or sacramentally?

Wherein do you take up your cross daily? Do you cheerfully bear your

cross, however grievous to nature, as a gift of God, and labor to profit thereby?

Do you endeavor to set God always before you? To see his eye continually fixed upon you? Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.

Quest. 3. Why are we not more knowing?

Ans. Because we are idle. We forget our first rule, "Be diligent. Never be unemployed. Never be triflingly employed. Neither spend any more time at any place than is strictly necessary." We fear there is altogether a fault in this matter, and that few of us are clear. Who of us spend as many hours a day in God's work as we did formerly in man's work? We talk,—talk, or read what comes next to hand. We must, absolutely must, cure this

evil, or betray the cause of God. But how? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in the four-and-twenty. "But I have no taste for reading." Contract a taste for it by use, or return to your former employment. "But I have no books." Be diligent to spread the books, and then you will have the use of them.

Quest. 4. Why are we not more holy? Why do we not live in eternity? Walk with God all the day long? Why are we not all devoted to God? Breathing the whole spirit of missionaries?

Ans. Chiefly because we are enthusiasts; looking for the end without using the means. To touch only upon two or three instances: Who of us rises at four, or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practice it? The

neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.

SECTION XIV.

Rules by which we should continue, or desist from, preaching at any Place.

Quest. 1. Is it advisable for us to preach in as many places as we can, without forming any classes?

Ans. By no means. We have made the trial in various places; and that for a considerable time. But all the seed has fallen by the wayside. There is scarce any fruit remaining.

Quest. 2. Where should we endeavor to preach most?

Ans. 1. Where there is the greatest number of quiet and willing hearers.

2. Where there is most fruit.

Quest. 3. Ought we not diligently to observe in what place God is pleased at any time to pour out his Spirit more abundantly?

Ans. We ought; and at that time to send more laborers than usual into that part of the harvest.

SECTION XV.

Of Visiting from House to House, guarding against those Things that are so common to Professors, and enforcing Practical Religion.

Quest. 1. How can we further assist those under our care?

Ans. By instructing them at their own houses. What unspeakable need is there of this! The world says, "*The Methodists are no better than other people.*" This is not true in the general; but, 1. Personal religion, either toward God or man, is too superficial among us. We can but just touch on

a few particulars: How little faith is there among us! How little communion with God, how little living in heaven, walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another! What gossipping, evil-speaking, tale-bearing! What want of moral honesty! To instance only one particular: Who does as he would be done by in buying and selling?

2. Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? We must, yea, every travelling preacher must instruct the people from house to house. Till this be done, and that in good earnest, the Methodists will be no better.

Our religion is not sufficiently deep, universal, uniform; but superficial, par-

tial, uneven. It will be so till we spend half as much time in this visiting, as we do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled, "Reformed Pastor," is well worth a careful perusal. Speaking of this visiting from house to house, he says, (p. 351,) "We shall find many hindrances, both in ourselves and the people."

(1.) In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful in the work.

(2.) We have a base, man-pleasing temper, so that we let them perish rather than lose their love: we let them go quietly to hell, lest we should offend them.

(3.) Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

(4.) But the greater hindrance is weakness of faith. Our whole motion is weak, because the spring of it is weak.

(5.) Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love, and meekness.

But undoubtedly the private application is implied in these solemn words of the apostle: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word: be instant in season, out of season: reprove, rebuke, exhort, with all long-suffering."

O brethren, if we could but set this work on foot in all our churches, and prosecute it zealously, what glory would redound to God! If the common luke-

warmness were banished, and every shop, and every house, busied in speaking of the word and works of God, surely God would dwell in our habitations, and make us his delight.

And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look round, and see how many of them are still in apparent danger of damnation! And how can you walk and talk and be merry with such people, when you know their case? When you look them in the face, you should break forth into tears, as the prophet did when he looked upon Hazael, and then set on them with the most vehement exhortations. O, for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation!

What cause have we to bleed before the Lord that we have so long neglected

this good work! If we had but engaged in it sooner, how many more might have been brought to Christ! And how much holier and happier might our churches have been before now! And why might we not have done it sooner? There are many hindrances; and so there always will be. But the greatest hindrance is in ourselves, in our littleness of faith and love.

But it is objected, "This will take up so much time we shall not have leisure to follow our studies." We answer, 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge too. Only sleep no more than you need; "and never be idle or triflingly employed." But, 4. If you can do but one, let your

studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

It is objected, II.: "The people will not submit to it." If some will not, others will. And the success with them will repay all your labor. O, let us herein follow the example of St. Paul! 1. For our general business, *Serving the Lord with all humility of mind*: 2. Our special work, *Take heed to yourselves and to all the flock*: 3. Our doctrine, *Repentance toward God, and faith toward our Lord Jesus Christ*: 4. The place, *I have taught you publicly, and from house to house*: 5. The object and manner of teaching, *I ceased not to warn every one, night and day, with tears*: 6. His innocence and self-denial herein, *I have coveted no man's silver or gold*: 7. His patience, *Neither count I my life dear unto myself*. And among all other motives, let these

be ever before our eyes: 1. *The Church of God which he hath purchased with his own blood*; 2. *Grievous wolves shall enter in; yea, of yourselves shall men arise, speaking perverse things.*

Write this upon your hearts, and it will do you more good than twenty years' study. Then you will have no time to spare: you will have work enough. Then likewise no preacher will stay with us who is as salt that has lost its savor. For to such this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure, and grace you can attain.

The sum is, Go into every house in course, and teach every one therein, young and old, to be Christians inwardly and outwardly; make every particular plain to their understandings; fix it in their minds; write it on their hearts. In order to this, there must

be line upon line, precept upon precept. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself: no idleness is consistent with a growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you receive in justification.

Quest. 2. How shall we guard against bribery, dancing, attending circuses and theatres, Sabbath-breaking, and the other evils forbidden in the General Rules?

Ans. 1. Preach expressly on them, and circulate tracts denouncing them, whenever necessary.

2. Let the leaders closely examine and exhort every person to put away the accursed thing.

3. Let the people be admonished that

none who practice any of these evils can remain in our Church.

4. In denouncing bribery, strongly advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers, in any respect, of such iniquitous practices.

SECTION XVI.

Of the Necessity of Union among ourselves.

Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

Quest. What can be done in order to a closer union with each other?

Ans. 1. Let us be deeply convinced of the absolute necessity of it.

2. Pray earnestly for, and speak freely to each other.

3. When we meet, let us never part without prayer.

4. Take great care not to despise each other's gifts.

5. Never speak lightly of each other.

6. Let us defend each other's character in every thing, so far as is consistent with truth.

7. Labor, in honor, each to prefer the other before himself.

8. We recommend a serious perusal of *The Causes, Evils, and Cure of Heart and Church Divisions*.

SECTION XVII.

How to provide for the Circuits in time of Conference, and to preserve and increase the Work of God.

Quest. What can be done to supply

the circuits during the sittings of the Conferences?

Ans. 1. Let all the appointments stand according to the plan of the circuit.

2. Engage as many local preachers and exhorters as will supply them; and let them be paid for their time in proportion to the allowance of the traveling preachers.

3. If preachers and exhorters cannot attend, let some person of ability be appointed in every society, to sing, pray, and read one of Mr. Wesley's sermons.

4. But if that cannot be done, let there be prayer-meetings.

SECTION XVIII.

Of Local Preachers.

Quest. What directions shall be given concerning local preachers?

Ans. 1. Any one who professes to be called to preach may exercise the

functions of a preacher in a local sphere, provided he receive a license from the Quarterly Conference of the circuit, station, or mission to which he belongs, agreeably to the provisions of the Discipline, chap. ii., sec. iv.

Ans. 2. A licensed local preacher shall be eligible to the office of a deacon, after he has preached four years from the time he received a regular license, and has obtained a testimonial from the Quarterly Conference, after proper examination, signed by the president and countersigned by the secretary, and after his character has passed in examination before, and he has obtained the approbation of, the Annual Conference.

3. A local deacon shall be eligible to the office of an elder, after he has preached four years from the time he was ordained a deacon, and has obtained a recommendation from the Quarterly Conference of which he is a member;

certifying his qualifications in doctrine, discipline, talents, and usefulness, signed by the president and countersigned by the secretary. He shall, if he cannot attend, send to the Annual Conference such recommendation, and a note certifying his belief in the doctrine and discipline of our Church—the whole being examined by the Annual Conference; and if approved, he may be ordained.

4. It shall also be the duty of local preachers to aid the preacher in charge of the circuit, station, or mission to which they belong, in supplying the people with the ministry of the word. They shall accordingly be applied to by the preacher in charge, as soon as he enters on his work, to state what amount of service they are able and willing to perform; he may then draw up a plan by which their labors shall be regulated; and they shall be authorized to form new congregations, to take a list of the names of all candidates for

Church membership, and, if expedient, receive them on probation; provided that all such congregations, candidates, and probationers be reported, as soon as possible, to the preacher in charge, in order that they may be placed immediately under his pastoral care.

5. Every local elder, deacon, and licentiate shall have his name recorded on the journal of the Quarterly Conference of which he is a member, and also enrolled on a class paper, and meet in class; or in neglect thereof, the Quarterly Conference, if it judge proper, may deprive him of his ministerial office.

6. Whenever any local elder, deacon, or licentiate shall remove from one circuit or station to another, he shall procure from the presiding elder of the district, or from the preacher having charge, a certificate of his official standing in the Church at the time of his removal, without which he shall not be received as a local preacher in other places.

SECTION XIX.

Of Exhorters.

Quest. What directions shall be given concerning exhorters?

Ans. Any person wishing to exercise the functions of an exhorter may do so, provided he receive a license from the Quarterly Conference of the circuit, station, or mission to which he belongs, agreeably to the provisions of the Discipline, chap. ii., sec. iv.

2. Let every exhorter diligently exercise the functions of his office, without assuming those of a preacher.

3. Every exhorter, by virtue of his office, shall be a member of the Quarterly Conference of the circuit, station, or mission to which he belongs; but in all other respects he shall be dealt with as a private member of the Church.

4. When an exhorter removes from one circuit, station, or mission to another,

he shall not be recognized, as such unless he obtain a certificate of his official character from the presiding elder of the district, or the preacher to whose charge he belongs at the time of his removal.

CHAPTER III.

SECTION I.

Of the Reception of Members into the Church.

Quest. How shall we prevent improper persons from insinuating themselves into the Church?

Ans. 1. Let none be admitted on trial, except they are well recommended by one you know, or until they have met twice or thrice in class.

2. Read the rules to them the first time they meet.

3. *Let none be received into the Church, until they are recommended by a leader with whom they have met at least six months on trial, and have been baptized; and shall, on examination by the minister in charge, before the church, give satisfactory assurances both of the correctness of their faith and their willingness to observe and keep the rules of the Church. Nevertheless, if a member in good standing in any other orthodox Church shall desire to unite with us, such applicant may, by giving satisfactory answers to the usual inquiries, be received at once into full fellowship.*

SECTION II.

Of the Classes.

Quest. 1. How shall the classes be constituted?

Ans. Let them be organized by the

preacher in charge; and, wherever it is practicable, let him so distribute the membership under his pastoral care that there may be about twelve persons in every class, one of whom shall be the leader.

Quest. 2. How shall the class-meetings be conducted?

Ans. Let the leaders address the members individually, inquiring how their souls prosper, giving them an opportunity to speak, and advising, reproofing, comforting, and exhorting, as occasion may require. Let the exercises begin and end with singing and prayer, and let them not usually occupy more than about an hour.

Quest. 3. How often shall the classes meet?

Ans. Once a week, wherever practicable.

Quest. 4. What are the regulations concerning the leaders?

Ans. 1. Let them be men of sound judgment and truly devoted to God.

2. Let them be appointed by the preacher in charge.

3. Let every one of them be carefully examined by the preacher in charge, at least once a quarter, concerning his method of leading his class.

4. Let them frequently lead each other's classes.

5. Let them meet the ministers and stewards once a week, wherever practicable, to report the names of any who may be sick or needy, or of any who may neglect their duty, or who may walk disorderly and will not be re-proved.

6. Let improper leaders be removed from office; provided that no leader shall be removed except by the preacher in charge.

SECTION III.

Of the Love-Feasts.

Quest. 1. How shall the love-feasts be held?

Ans. After singing and prayer, the minister may make a short address, setting forth the nature and design of this institution. Every one present shall then partake of a little bread and water in token of brotherly love, and a collection shall be taken up for the poor of the church whenever it is deemed necessary; candidates for church-fellowship may then be received into the Church; after which the members shall give brief details of their religious experience; and the meeting shall close with singing and prayer.

Quest. 2. Who shall attend the love-feasts?

Ans. All the members of the Church,

and other serious persons who may be admitted by the preacher in charge.

Quest. 3. How often shall the love-feasts be held?

Ans. At every quarterly meeting, and at such other times as the preacher in charge may consider expedient; and they shall not be continued longer than an hour and a half.

SECTION IV.

Of the Instruction of Children.

Quest. What shall we do for the rising generation?

Ans. 1. Let Sunday-schools be formed in all our congregations, where ten children can be collected for that purpose. And it shall be the especial duty of preachers having charge of circuits and stations, with the aid of the other preachers, to see that this be done; to

engage the coöperation of as many of our members as they can ; to visit the schools as often as practicable ; to preach on the subject of Sunday-schools and religious instruction in each congregation at least once in six months ; to lay before the Quarterly Conference, at each quarterly meeting, to be entered on its journal, a written statement of the number and state of the Sunday-schools within their respective circuits and stations, and to make a report of the same to their several Annual Conferences. Each Quarterly Conference shall be deemed a board of managers, having supervision of all the Sunday-schools and Sunday-school societies within its limits, and shall be auxiliary to the Sunday-school Society of the Methodist Episcopal Church, South ; and each Annual Conference shall report to said Society the number of auxiliaries within its bounds, to-

gether with other facts presented in the annual reports of the preachers, as above directed.

2. It is recommended that each Annual Conference, where the general state of the work will allow, request the appointment of a special agent, to travel throughout its bounds, for the purpose of promoting the interests of Sunday-schools; and his expenses shall be paid out of collections which he shall be directed to make, or otherwise, as shall be ordered by the Conference.

3. Let our catechisms be used as extensively as possible, both in our Sunday-schools and families; and let the preachers faithfully enforce upon parents and Sunday-school teachers the great importance of instructing children in the doctrines and duties of our holy religion.

4. It shall be the special duty of the preachers to form Bible-classes wherever

they can, for the instruction of larger children and youth; and where they cannot superintend them personally, to appoint suitable leaders for that purpose.

5. Let the minister diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient; and in his pastoral visitations let him pay special attention to the children; speak to them personally and kindly on experimental and practical godliness, according to their capacity; pray earnestly for them; cause them to be faithfully instructed in the nature, design, privileges, and obligations of their baptism; and as soon as they comprehend the responsibilities involved in a public profession of faith in Christ, and give evidence of a sincere and earnest determination to discharge the same, see that they be duly recognized as members of the Church,

agreeably to the provisions of the Discipline, chap. iii., sec. i.

SECTION V.

Of Public Worship.

Quest. 1. What directions shall be given for the establishment of uniformity in public worship?

Ans. 1. Let the morning service consist of singing, prayer, the reading of a chapter out of the Old Testament, and another out of the New, and preaching.

2. Let the afternoon service consist of singing, prayer, the reading of one or two chapters out of the Bible, and preaching.

3. Let the evening service consist of singing, prayer, and preaching.

4. But on the days of administering the Lord's Supper, the two chapters in the morning service may be omitted.

5. In administering the ordinances, and in the burial of the dead, let the form of Discipline invariably be used. Let the Lord's Prayer also be used on all occasions of public worship in concluding the first prayer, and the apostolic benediction, 2 Cor. xiii. 14, in dismissing the congregation.

Quest. 2. How shall we guard against formality in singing?

Ans. 1. By choosing such hymns as are proper for the congregation.

2. By not singing too much at once; seldom more than five or six verses.

3. By suiting the tune to the words.

4. By often stopping short, and asking the people, "Now! do you know what you said last? Did you speak no more than you felt?"

5. Do not suffer the people to sing too slow. This naturally tends to formality, and is brought in by those who

have either very strong or very weak voices.

6. In all our congregations let the people learn to sing.

7. Recommend our tune book. And if you cannot sing yourself, choose a person or two at each place to pitch the tune for you.

8. Exhort every person in the congregation to sing; not one in ten only.

9. Sing no hymns of your own composing.

10. If a preacher be present, let him alone give out the words.

Quest. 3. Is there not a great indecency sometimes practiced among us, viz. : talking in the congregation before and after service? How shall this be cured?

Ans. Let all the ministers and preachers join as one man, and enlarge on the impropriety of talking before or after service; and strongly exhort those that

are concerned to do it no more. In three months, if we are in earnest, this vile practice will be banished out of every Methodist congregation. Let none stop till he has carried his point.

Quest. 4. Is there any exception to the rule, "Let the men and women sit apart?"

Ans. There is no exception. Let them sit apart in all our churches.

SECTION VI.

Of Marriage.

Quest. 1. Do we observe any evil which has prevailed in our Church with respect to marriage?

Ans. Many of our members have married with *unawakened* persons. This has produced bad effects: they have been either hindered for life, or have turned back to perdition.

Quest. 2. What can be done to discourage this?

Ans. 1. Let every preacher publicly enforce the apostle's caution, "Be ye not unequally yoked together with unbelievers." 2 Cor. vi. 14.

2. Let all be exhorted to take no step in so weighty a matter without advising with the most serious of their brethren.

Quest. 3. Ought any woman to marry without the consent of her parents?

Ans. In general she ought not. Yet there may be exceptions. For if, 1. A woman believe it to be her duty to marry; if, 2. Her parents absolutely refuse to let her marry any Christian; then she may, nay, ought to marry, without their consent. Yet even then a Methodist preacher ought not to be married to her.

We do not prohibit our people from marrying persons who are not of our

Church, provided such persons have the form and are seeking the power of godliness; but we are determined to discourage their marrying persons who do not come up to this description.

SECTION VII.

Of Dress.

Quest. Shall we insist on the rule concerning dress?

Ans. By all means. This is no time to give encouragement to superfluity of apparel. Therefore let each preacher in charge direct the attention of those committed to his care to the general rule on this subject, and to the Holy Scriptures on which it is based; mildly yet earnestly urging them to keep the same.

CHAPTER IV.

SECTION I. .

Of the Administration of the Discipline respecting Travelling Ministers and Preachers.

Quest. 1. What provision shall be made for the trial of a Bishop, if he should be accused of serious imprudence or immorality?

Ans. If a Bishop be accused of serious imprudence or of immorality, three travelling elders shall call upon him and carefully inquire into the case, and, if necessary, examine witnesses in proof of the guilt or innocence of the accused, and if they believe him guilty of imprudence of a serious character, and he do not manifest penitence and promise amendment, or if they believe him guilty of immoral conduct, in either case they shall report the matter to another Bishop—if one

be conveniently near, and if not, then to a presiding elder—and it shall be his duty to summon together at some convenient place not less than twelve travelling elders, and also the witnesses by whom the accusation is expected to be established, and the said elders shall form a conference or tribunal for the trial of the accused, in which the Bishop or presiding elder, as the case may be, shall preside. And if two-thirds of the elders so assembled verily believe the accused Bishop to be guilty of an offence requiring punishment, they shall have power to suspend or to expel him, as the case may require; but no charge against a Bishop shall be entertained except it be made in writing, signed by those who propose to establish it; and a copy of the charge or accusation with the specifications shall be delivered to the accused Bishop a suffi-

cient length of time before the trial to enable him to make all necessary preparations for his defence. And if the condemned Bishop shall be dissatisfied with the verdict in his case, he shall have the right to appeal to the ensuing General Conference, who shall finally decide the case upon the evidence furnished in the minutes of the trial before the inferior tribunal.

Quest. 2. If a Bishop cease from travelling at large among the people, shall he still exercise his episcopal office among us in any degree?

Ans. If he cease from travelling without the consent of the General Conference, he shall not thereafter exercise the episcopal office in our Church.

Quest. 3. What shall be done when an elder, deacon, or preacher, is under report of being guilty of *some crime*, expressly forbidden in the word of God,

as an unchristian practice, sufficient to exclude a person from the kingdom of grace and glory?

Ans. Let the presiding elder, in the absence of the Bishop, call as many travelling ministers as he shall think fit, at least three, and, if possible, bring the accused and the accuser face to face. If the person be clearly convicted, he shall be suspended from all official services in the Church till the ensuing Annual Conference; at which his case shall be fully considered and determined. But if the accused be a *presiding* elder, the preachers must call in the presiding elder of the neighboring district, who is required to attend and preside at the trial.

If the accused and the accuser cannot be brought face to face, but the supposed delinquent flees from trial, it shall be received as a presumptive proof of guilt; and out of the mouth of two or

three witnesses he shall be condemned. Nevertheless, even in that case, the Annual Conference shall reconsider and determine the whole matter.

And if the accused be a superannuated preacher, living out of the bounds of the Conference of which he is a member, he shall be held responsible to the Annual Conference within whose bounds he may reside, who shall have power to try, acquit, suspend, or expel him, in the same manner as if he were a member of said Conference.

Quest. 4. What shall be done in cases of improper tempers, words, or actions?

Ans. The person so offending shall be reprehended by his senior in office. Should a second transgression take place, one, two, or three ministers or preachers are to be taken as witnesses. If he be not then cured, he shall be tried at the next Annual Conference,

and if found guilty and impenitent, shall be expelled from the Connection, and his name so returned in the Minutes of the Conference.

Quest. 5. What shall be done with those ministers or preachers who hold and disseminate, publicly or privately, doctrines which are contrary to our Articles of Religion?

Ans. Let the same process be observed as in case of gross immorality; but if the minister or preacher so offending do solemnly engage not to disseminate such erroneous doctrines in public or in private, he shall be borne with, till his case be laid before the next Annual Conference, which shall determine the matter.

Quest. 6. What shall be done with a member of an Annual Conference who conducts himself in a manner which renders him unacceptable to the people as a travelling preacher?

Ans. When any member of an Annual Conference shall be charged with having so conducted himself as to render him unacceptable to the people as a travelling preacher, it shall be the duty of the Conference to which he belongs to investigate the case; and if it appear that the complaint is well founded, and he do not give the Conference satisfaction that he will amend or voluntarily retire, they may locate him without his consent; provided that he shall be at liberty to defend himself before the Conference in person, or by his representative; and if he be located in his absence, without having been previously notified of an intention thus to proceed against him, he may apply to the Conference, at its next session, to be heard in his defence; in which case they shall reconsider the matter for that purpose.

Provided, nevertheless, that in all

the above-mentioned cases of trial and conviction, an appeal to the ensuing General Conference shall be allowed, if the condemned person signify his intention to appeal at the time of his condemnation, or at any time thereafter when he is informed thereof.

In all the above-mentioned cases, it shall be the duty of the secretary of the Annual Conference to keep regular minutes of the trial, including all the questions proposed to the witnesses, and their answers; together with the crime with which the accused is charged, the specification or specifications, and also preserve all the documents relating to the case; which minutes and documents only, in case of an appeal from the decision of an Annual Conference, shall be presented to the General Conference, in evidence on the case. And in all cases, when an appeal is made, and admitted by the Gen-

eral Conference, the appellant shall either state personally, or by his representative, (who shall be a member of the Conference,) the grounds of his appeal, showing cause why he appeals, and he shall be allowed to make his defence without interruption. After which the representatives of the Annual Conference from whose decision the appeal is made shall be permitted to respond in presence of the appellant, who shall have privilege of replying to such representatives, which shall close the pleadings on both sides. This done, the appellant shall withdraw, and the Conference shall decide. And after such form of trial and expulsion, the person so expelled shall have no privilege of society or sacraments in our Church, without confession, contrition, and proper trial.

A preacher on trial who may be accused of crime shall be accountable to

the Quarterly Conference of the circuit on which he travels. The presiding elder shall call a meeting of three local preachers, who may suspend him. And the Quarterly Conference may expel him. Nevertheless, he shall have the right to an appeal to the next Annual Conference.

A supernumerary preacher who refuses to attend to the work assigned him, unless in case of sickness, or other unavoidable cause or causes, shall not be allowed to exercise the functions of his office, nor even to preach among us; nevertheless, the final determination of the case shall be with the Annual Conference of which he is a member, who shall have power to acquit, suspend, locate, or expel him, as the case may be.

No deacon or elder who ceases to travel without the consent of the Annual Conference, certified under the hand of the president of the Conference,

except in case of sickness, debility, or other unavoidable circumstances, shall, on any account, exercise the peculiar functions of his office, or even be allowed to preach among us; nevertheless, the final determination in all such cases is with the Annual Conference.

When any travelling elder or deacon is deprived of his credentials, by expulsion or otherwise, they shall be filed with the papers of the Annual Conference of which he was a member; and should he at any future time give satisfactory evidence to said Conference of his amendment, and procure a certificate of the Quarterly Conference of the circuit or station where he resides, or of an Annual Conference who may have admitted him on trial, recommending to the Annual Conference, of which he *was* a member formerly, the restoration of his credentials, the said Conference may restore them.

SECTION II.

Of the Administration of the Discipline respecting Local Preachers.

Quest. 1. What shall be done when a local elder, deacon, or preacher, is reported to be guilty of improper tempers, words, or actions?

Ans. The person so offending shall be reprehended by the preacher having charge. Should a second transgression take place, one, two, or three faithful friends are to be taken as witnesses. If he be not then cured, he shall be tried at the next Quarterly Conference, and if found guilty and impenitent, he shall be expelled from the Church.

Quest. 2. What shall be done when a local elder, deacon, or preacher, is reported to be guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory?

Ans. 1. The preacher having charge shall call a committee consisting of three or more local preachers, before whom it shall be the duty of the accused to appear, and by whom he shall be acquitted, or, if found guilty, suspended until the next Quarterly Conference. And the preacher in charge shall cause exact minutes of the charges, testimony, and examination, together with the decision of the committee, to be laid before the Quarterly Conference, where it shall be the duty of the accused to appear. And the president shall, at the commencement of the trial, appoint a secretary, who shall take down regular minutes of the evidence of the trial; which minutes, when read and approved, shall be signed by the president, and also by the members of the Conference who are present, or a majority of them.

And in case of condemnation, the

local preacher, deacon, or elder, shall be allowed to appeal to the next Annual Conference, provided that he signify to the said Quarterly Conference his determination to appeal; in which case the said president shall lay the minutes of the trial above mentioned before the said Annual Conference, at which the local preacher, deacon, or elder so appealing may appear; and the said Annual Conference shall judge, and finally determine from the minutes of the said trial so laid before them.

2. When a local elder, or deacon, shall be expelled, the presiding elder shall require of him the credentials of his ordination, to be filed with the papers of the Annual Conference within the limits of which the expulsion has taken place. And should he, at any future time, produce to the Annual Conference a certificate of his restoration, signed by the president, and counter-

signed by the secretary of the Quarterly Conference, his credentials may be restored to him.

SECTION III.

Of the Administration of the Discipline respecting Members of the Church.

Quest. 1. What shall we do with those members of our Church who wilfully and repeatedly neglect to meet their class?

Ans. 1. Let the elder, deacon, or one of the preachers, visit them, whenever it is practicable, and explain to them the consequence, if they continue to neglect, viz., exclusion.

2. If they do not amend, let him who has the charge of the circuit or station bring their case before the church, or a select number, before whom they shall have been cited to appear; and if they

be found guilty of wilful neglect, by the decision of a majority of the members before whom their case is brought, let them be laid aside, and let the preacher show that they are excluded for neglect of class-meetings, and not for immoral conduct.

Quest. 2. What shall be done in the case of disputes, insolvencies, and non-payment of debts?

Ans. 1. On any dispute between two or more of the members of our Church concerning the payment of debts, or otherwise, which cannot be settled by the parties concerned, the preacher who has the charge of the circuit or station shall inquire into the circumstances of the case, and shall recommend to the contending parties a reference, consisting of one arbiter chosen by the plaintiff, and another chosen by the defendant; which two arbiters so chosen shall

nominate the third: the three arbiters being members of our Church.

2. But if one of the parties be dissatisfied with the judgment given, such party may apply to the ensuing Quarterly Conference of the circuit for allowance to have a *second* arbitration appointed; and if the Quarterly Conference see sufficient reason, they shall grant a *second* arbitration, in which case each party shall choose two arbiters, and the four arbiters shall choose a fifth, the judgment of the majority of whom shall be final; and any person refusing to abide by such judgment shall be excluded the Church.

3. And if any member of our Church shall refuse, in cases of debt or other disputes, to refer the matter to arbitration when recommended by him who has the charge of the circuit, or shall enter into a lawsuit with another mem-

ber before these measures are taken, he shall be expelled, unless the case be of such a nature as to require and justify a process at law.

4. The preachers who have the oversight of circuits are required to execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies; suffering none to remain in the Church on any account who are found guilty of any fraud.

5. To prevent scandal, when any of our members fail in business, or contract debts which they are not able to pay, let two or three judicious members of the Church inspect the accounts, contracts, and circumstances of the case of the supposed delinquent; and if he have behaved dishonestly, or borrowed money without a probability of paying, let him be expelled.

6. Whenever a complaint is made

against any member of our Church for nonpayment of debt; when the accounts are adjusted, and the amount ascertained, the preacher having the charge shall call the debtor before a committee of at least three, to show cause why he does not make payment. The committee shall determine what further time shall be granted him for payment, and what security, if any, shall be given for payment; and in case the debtor refuses to comply, he shall be expelled; but in such case he may appeal to the Quarterly Conference, and their decision shall be final. And in case the creditor complains that justice is not done him, he may lay his grievance before the Quarterly Conference, and their decision shall be final; and if the creditor refuse to comply, he shall be expelled.

Quest. 3. How shall an accused member be brought to trial?

Ans. 1. Before the church of which

he is a member, or a select number of them, in the presence of a Bishop, elder, deacon, or preacher, in the following manner:—Let the accused and the accuser be brought face to face; but if this cannot be done, let the next best evidence be procured. If the accused person be found guilty by the decision of a majority of the members before whom he is brought to trial, and the crime be such as is expressly forbidden by the word of God, sufficient to exclude a person from the kingdom of grace and glory, let the minister or preacher who has the charge of the circuit expel him. If the accused person evade a trial by absenting himself after sufficient notice given him, and the circumstances of the accusation be strong and presumptive, let him be esteemed as guilty, and be accordingly excluded. Witnesses from without shall not be rejected.

2. But in case of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, or disobedience to the order and discipline of the Church: First, let private reproof be given by a preacher or leader; and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with. On a second offence, the preacher or leader may take one or two faithful friends. On a third offence, let the case be brought before the society, or a select number, and if there be no sign of real humiliation, the offender must be cut off.

3. If a member of our Church shall be clearly convicted of endeavoring to sow dissension in any of our societies, by inveighing against either our doctrines or discipline, such person so offending shall be first reproved by the senior minister or preacher of his cir-

cuit, and if he persist in such pernicious practices, he shall be expelled from the Church.

4. Nevertheless, if in any of the above-mentioned cases the minister or preacher differ in judgment from a majority of the church, or the select number, concerning the innocence or guilt of the accused person, the trial, in such case, may be referred by the minister or preacher to the ensuing Quarterly Conference.

5. If there be a murmur or complaint from any excluded person in any of the above-mentioned instances, that justice has not been done, he shall be allowed an appeal to the next Quarterly Conference, except such as absent themselves from trial after sufficient notice is given them; and the majority of the travelling and local preachers, exhorters, stewards, and leaders present, shall finally determine the case.

6. After such forms of trial and expulsion, such persons shall have no privileges of society or of sacraments in our Church, without contrition, confession, and proper trial.

CHAPTER V.

SECTION I.

The Order for the Administration of the Lord's Supper.

[*The elder shall read one or more of these sentences, during the reading of which, the stewards shall take up the collection for the poor.*]

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
Matt. v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves trea-

asures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. vi. 19, 20.

Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Matt. vii. 12.

Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. vii. 21.

Zaccheus stood, and said unto the Lord; Behold, Lord! the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. Luke xix. 8.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart,

so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. vi. 10.

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. 1 Tim. vi. 6, 7.

Charge them that are rich in this world, that they be ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. 17, 18, 19.

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. Heb. vi. 10.

To do good, and to communicate, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again. Prov. xix. 17.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. Psalm xli. 1.

After which the elder shall say,

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your

comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general confession be made by the minister in the name of all those who are minded to receive the holy communion, both he and all the people kneeling humbly upon their knees, and saying,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father: for thy Son our Lord Jesus Christ's sake forgive us all that is past, and grant that we may ever hereafter serve and please thee in new-

ness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

Then shall the elder say,

O Almighty God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn to thee: have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

The Collect.

Almighty God, unto whom all hearts be open; all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. *Amen.*

Then shall the elder say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

Then shall the elder say,

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us, there-

fore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Then the elder shall say the prayer of consecration, as followeth:

Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that

we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed took bread; and when he had given thanks, he broke it and gave it to his disciples, saying, Take, eat, this is my body which is given for you: do this in remembrance of me. Likewise after supper he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this: for this is my blood of the new testament, which is shed for you and for many, for the remission of sins: do this, as oft as ye shall drink it, in remembrance of me. Amen.

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the other ministers in like manner, (if any be present,) and after that to the people also, in order, into

their hands. Let those who have scruples concerning the receiving of it kneeling, be permitted to receive it either standing or sitting; but no person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our Church. When the minister delivereth the bread, he shall say,

The body of our Lord Jesus Christ, which was given for *thee*, preserve *thy* soul and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee*, and feed on him in *thy* heart by faith with thanksgiving.

And the minister that delivereth the cup shall say,

The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy* soul and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.

[*If the consecrated bread or wine be all spent before all have communicated, the elder may consecrate more, by repeating the prayer of consecration.*]

[*When all have communicated, the minister shall return to the Lord's table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.*]

Then shall the elder say the Lord's Prayer, the people repeating after him every petition.

Our Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

After which shall be said, as followeth:

O Lord and Heavenly Father, we thy humble servants desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain remission of our sins, and

all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then shall be said,

Glory be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we wor-

ship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy: thou only art the Lord: thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the elder, if he see it expedient, may put up an extempore prayer; and afterward shall let the people depart with this blessing:

May the peace of God, which passeth all understanding, keep your hearts

he may come to the land of everlasting life: there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. ~ *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly-beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of thy congregation; and grant that *this child* now to be baptized may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

*Then shall the people stand up; and the minister
shall say,*

Hear the words of the Gospel, written by St. Mark,
in the tenth chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them. And his disciples rebuked those that

brought them; but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the minister shall take the child into his hands, and say to the friends of the child,

Name this child.

And then, naming it after them, he shall sprinkle or pour water upon it, or, if desired, immerse it in water, saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall be said, all kneeling,

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in

heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

Then shall the minister conclude with extemporary prayer.

The Ministration of Baptism to such as are of riper years.

The minister shall use the following, or some other suitable exhortation:

Dearly beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions,) and that our Saviour Christ saith, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: I beseech you to call upon God the Father, through our Lord Jesus Christ,

that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have : that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

Then shall the minister say,

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead : we call upon thee for *these persons* now to be baptized. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened unto you : so give now unto us that ask : let us that seek find : open the gate unto us that knock ; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and

may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

After which he shall say,

Almighty and everlasting God, Heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that *they*, being born again, may be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

Then shall the people stand up, and the minister shall say,
Hear the words of the Gospel, written by St. John, in the third chapter, beginning at the first verse.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that

thou art a teacher come from God ; for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit.

*Then the minister shall speak to the persons to be baptized
on this wise:*

Well-beloved, who are come hither, desiring to receive holy baptism, *ye* have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, *ye* must also faithfully, for your part, promise, in the presence of this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

*Then shall the minister demand of each of the persons to
be baptized, severally,*

Quest. Dost thou renounce the devil

and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Ans. I renounce them all.

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ, his only-begotten Son our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? that he rose again the third day? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Church of God, the communion of saints, the remission of sins,

the resurrection of the body, and everlasting life after death?

Ans. All this I steadfastly believe.

Quest. Wilt thou be baptized in this faith?

Ans. This is my desire.

Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

Then shall the minister say,

O merciful God, grant that the old Adam *in these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and

strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly-beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost, regard, we beseech thee, the supplications of this congregation, and grant that the *persons* now to be baptized may receive the fulness of thy grace, and ever remain in the

number of thy faithful and elect children, through Jesus Christ our Lord.
Amen.

Then shall the minister take each person to be baptized by the right hand; and placing him conveniently by the font, according to his discretion, shall ask the name; and then shall sprinkle or pour water upon him, (or, if he shall desire it, shall immerse him in water,) saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall be said the Lord's Prayer, all kneeling:

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

[Then let the minister conclude with extemporary prayer.]

SECTION III.

The Form of Solemnization of Matrimony.

At the day and time appointed for solemnization of matrimony, the persons to be married standing together, the man on the right hand, and the woman on the left, the minister shall say,

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony, which is an honorable estate; instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and his Church; which holy estate Christ adorned and beautified with his presence and first miracle, that he wrought in Cana of Galilee, and is commended of St. Paul to be honorable among all men; and therefore is not by any to be enterprised or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

*And also speaking unto the persons that are to be married,
he shall say,*

I require and charge you both, (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed,) that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it; for be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

*If no impediment be alleged, then shall the minister say
unto the man,*

M., Wilt thou have this woman to thy wedded wife, to live together after

God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer,

I will.

Then shall the minister say unto the woman,

N., Wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him, serve him, love, honor, and keep him, in sickness and in health, and, forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer,

I will.

Then shall the minister say,

Let us pray.

O, eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting

life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that 'as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

*Then shall the minister join their right hands together,
and say,*

Those whom God hath joined together, let no man put asunder.

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining hands, I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the minister shall say,

Our Father who art in heaven, hal-
lowed be thy name; thy kingdom come;
thy will be done on earth as it is in
heaven; give us this day our daily
bread; and forgive us our trespasses,
as we forgive them that trespass against
us; and lead us not into temptation,
but deliver us from evil; for thine is
the kingdom, and the power, and the
glory, for ever. *Amen.*

And the minister shall add this blessing:

God the Father, God the Son, God
the Holy Ghost, bless, preserve, and
keep you; the Lord mercifully with
his favor look upon you, and so fill you
with all spiritual benediction and grace,
that ye may so live together in this life,
that in the world to come ye may have
life everlasting. *Amen.*

SECTION IV.

The Order of the Burial of the Dead.

*The minister, meeting the corpse, and going before it,
shall say,*

I am the resurrection and the life :
he that believeth in me, though he
were dead, yet shall he live ; and who-
soever liveth, and believeth in me, shall
never die. John xi. 25, 26.

I know that my Redeemer liveth, and
that he shall stand at the latter day
upon the earth ; and though after my
skin worms destroy this body, yet in
my flesh shall I see God : whom I shall
see for myself, and mine eyes shall be-
hold, and not another. Job xix. 25,
26, 27.

We brought nothing into this world,
and it is certain we can carry nothing
out. The Lord gave, and the Lord
hath taken away : blessed be the name
of the Lord. 1 Tim. vi. 7 : Job. i. 21.

Then shall be read Psalm xc.

Lord, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood: they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long? and let it repent thee concerning thy servants.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Then shall follow the Lesson taken out of the fifteenth Chapter of the First Epistle of St. Paul to the Corinthians, beginning at the 20th verse.

Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power; for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is

death ; for he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all ? Why are they then baptized for the dead ? And why stand we in jeopardy every hour ? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? Let us eat and drink ; for to-morrow we die. Be not deceived : evil communications corrupt good manners. Awake to righteousness, and sin not ; for some have not the knowledge

of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him; and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown.

in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incor-

ruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye

know that your labor is not in vain in the Lord.

[Here may follow a suitable hymn, a sermon, or exhortation, and an extempore prayer.]

At the grave, when the corpse is laid in the earth, the minister shall say,

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and

merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then the minister may say,

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said,

I heard a voice from heaven, saying unto me, Write, from henceforth blessed are the dead who die in the Lord : even so, saith the Spirit ; for they rest from their labors.

A suitable hymn may here be sung ; and then shall the minister say,

Our Father who art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation, but deliver us from evil. *Amen.*

The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life ; in whom whosoever believeth shall live, though he die ; and whosoever liveth and believeth in

him, shall not die eternally: we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

CHAPTER VI.

SECTION I.

The Form and Manner of making Deacons.

When the day appointed by the Bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted deacons. After which, one of the elders shall present unto the Bishop the persons to be ordained deacons, and their names being read aloud, the Bishop shall say unto the people:

BRETHREN, if there be any of you who knoweth any impediment or crime in any of these persons presented to be ordained deacons for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of that crime.]

Then shall be read the following Collect and Epistle:

The Collect.

Almighty God, who by thy Divine

providence hast appointed divers orders of ministers in thy Church, and didst inspire thy apostles to choose into the order of deacons thy first martyr, St. Stephen, with others: mercifully behold these thy servants, now called to the like office and administration: replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Tim. iii. 8-13.

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre: holding the mystery of the faith in a pure

conscience. And let these also first be proved ; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Then shall the Bishop examine every one of those who are to be ordained, in the presence of the people, after this manner following :

Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people ?

Ans. I trust so.

The Bishop. Do you unfeignedly be-

lieve all the canonical Scriptures of the Old and New Testament?

Ans. I do believe them.

The Bishop. Will you diligently read or expound the same unto the people whom you shall be appointed to serve?

Ans. I will.

The Bishop. It appertaineth to the office of a deacon to assist the elder in Divine service, and especially when he ministereth the holy communion, to help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the youth; and in the absence of the elder to baptize. And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

Ans. I will do so by the help of God.

The Bishop. Will you apply all your diligence to frame and fashion your own lives (and the lives of your fami-

lies) according to the doctrine of Christ; and to make (both) yourselves, (and them,) as much as in you lieth, wholesome examples of the flock of Christ?

Ans. I will do so, the Lord being my helper.

The Bishop. Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Ans. I will endeavor so to do, the Lord being my helper.

Then the Bishop, laying his hands severally upon the head of every one of them, shall say,

Take thou authority to execute the office of a deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall the Bishop deliver to every one of them the Holy Bible, saying,

Take thou authority to read the

Holy Scriptures in the Church of God,
and to preach the same.

Then one of them appointed by the Bishop shall read the Gospel.

Luke xii. 35-38.

Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Immediately before the benediction shall be said these Collects following:

Almighty God, Giver of all good

things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the office of deacons in thy Church: make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called into the higher ministries in thy Church, through the same thy Son our Saviour Jesus Christ; to whom be glory and honor, world without end.

Amen.

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy

name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

SECTION II.

The Form and Manner of Ordaining Elders.

When the day appointed by the Bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted elders; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office. After which one of the elders shall present unto the Bishop all them that are to be ordained, and say,

I present unto you these persons present to be ordained elders.

Then their names being read aloud, the Bishop shall say unto the people:

Brethren, these are they whom we purpose, God willing, this day to ordain elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person until such time as the party accused shall be found clear of the crime.]

Then shall be said the Collect, Epistle, and Gospel, as followeth:

The Collect.

Almighty God, Giver of all good things, who, by thy Holy Spirit, hast appointed divers orders of ministers in

thy Church, mercifully behold these thy servants, now called to the office of elders, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Eph. iv. 7-13.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

And he gave some apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

After this shall be read for the Gospel, part of the tenth chapter of St. John.

St. John x. 1-16.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth

before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming;

leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

And that done, the Bishop shall say unto them as hereafter followeth:

You have heard, brethren, as well in your private examination as in the exhortation which was now made to you, and in the holy lessons taken out of the Gospel, and the writings of the apostles, of what dignity and of how great importance this office is whereunto ye are called. And now again we exhort you,

in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity and to how weighty an office ye are called : that is to say, to be messengers, watchmen, and stewards of the Lord, to teach and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ for ever.

Have always, therefore, printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ which he bought with his death, and for whom he shed his blood. The Church and congregation whom you must serve, is his spouse and his body. And if it shall happen, the same Church; or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the

greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dig-

nity, as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone; therefore ye ought and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same, consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all

weighed and pondered these things with yourselves long before this time, and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you; so that as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congrega-

tion of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things which we, in the name of God and his Church, shall demand of you touching the same.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the order of elders?

Ans. I think so.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you

shall be persuaded may be concluded and proved by the Scripture?

Ans. I am so persuaded, and have so determined by God's grace.

The Bishop. Will you then give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded?

Ans. I will so do, by the help of the Lord.

The Bishop. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

Ans. I will, the Lord being my helper.

The Bishop. Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Ans. I will endeavor so to do, the Lord being my helper.

The Bishop. Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Ans. I shall apply myself thereto, the Lord being my helper.

The Bishop. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge?

Ans. I will so do, the Lord being my helper.

The Bishop. Will you reverently obey your chief ministers, unto whom is committed the charge and government over you ; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments ?

Ans. I will so do, the Lord being my helper.

Then shall the Bishop, standing up, say,

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same ; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord.
Amen.

[After this the congregation shall be desired secretly in their prayers to make their humble supplications to God for all these things : for the which prayers there shall be silence kept for a space.]

After which shall be said by the Bishop, (the persons to be ordained elders all kneeling,) Veni, Creator, Spiritus,

the Bishop beginning, and the elders and others. that are present answering by verses, as followeth :

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.

Keep far our foes, give peace at home,
Where thou art guide no ill can come.

Teach us to know the Father, Son,
And thee of both to be but one.

That through the ages all along,
This may be our endless song :

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That done. the Bishop shall pray in this wise, and say,

Let us pray.

Almighty God and Heavenly Father,

who, of thine infinite love and goodness toward us, hast given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, doctors, and pastors, by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks; we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all who either here or elsewhere call upon thy

name, that we may continue to show ourselves thankful unto thee for these, and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit: so that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be for ever glorified, and thy blessed kingdom enlarged through the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this prayer is done, the Bishop, with the elders present, shall lay their hands severally upon the head of every one that receiveth the order of elders, the receivers humbly kneeling upon their knees, and the Bishop saying,

The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God, now committed unto thee by the imposition of

our hands. And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying,

Take thou authority to preach the word of God, and to administer the holy sacraments in the congregation.

Then shall the Bishop say,

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek

thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

[If on the same day the order of deacons be given to some, and that of elders to others, the deacons shall be first presented, and then the elders. The Collects shall both be used: first that for deacons, then that for elders. The Epistle shall be Ephes. iv. 7 to 13, as before in this

office. Immediately after which, they that are to be ordained deacons shall be examined and ordained as is above prescribed. Then one of them having read the Gospel, which shall be St. John x. 1-16, as before in this office, they that are to be ordained elders shall likewise be examined and ordained, as in this office before appointed.]

SECTION III.

The Form of Ordaining a Bishop.

The Collect.

Almighty God, who by thy Son Jesus Christ didst give to thy holy apostles many excellent gifts, and didst charge them to feed thy flock: give grace, we beseech thee, to all the ministers and pastors of thy Church, that they may diligently preach thy word and duly administer the godly discipline thereof; and grant to the people that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

Then shall be read by one of the elders

The Epistle. Acts xx. 17-35.

From Miletus Paul sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying

that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now behold I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall

men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another shall read

The Gospel. St. John xxi. 15-17.

Jesus saith to Simon Peter, Simon,

son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this: St. Matt. xxviii. 18-20.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and

of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

After the Gospel and the sermon are ended, the elected person shall be presented by two elders unto the Bishop, saying,

We present unto you this holy man to be ordained a Bishop.

Then the Bishop shall move the congregation present to pray, saying thus to them:

Brethren, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth. Let us, therefore, following the example of our Saviour Christ, and his apostles, first fall to prayer before

we admit and send forth this person presented to us, to the work whereunto we trust the Holy Ghost hath called him.

Then shall be said this prayer following:

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church: mercifully behold this thy servant now called to the work and ministry of a Bishop, and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well-governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee, and the Holy Ghost, world without end. *Amen.*

Then the Bishop shall say to him that is to be ordained:

Brother, forasmuch as the Holy Scripture commands that we should

not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood: before I admit you to this administration, I will examine you on certain articles, to the end that the congregation present may have a trial, and bear witness how you are minded to behave yourself in the Church of God.

Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?

Ans. I am so persuaded.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined, out of the same Holy Scriptures, to instruct the people committed to your charge, and to teach or main-

tain nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the same?

Ans. I am so persuaded and determined by God's grace.

The Bishop. Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Ans. I will do so, by the help of God.

The Bishop. Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word, and both privately and openly to call upon and encourage others to the same?

Ans. I am ready, the Lord being my helper.

The Bishop. Will you deny all un-

godliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Ans. I will so do, the Lord being my helper.

The Bishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as shall be unquiet, disobedient, and criminal within your district, correct and punish according to such authority as you have by God's word, and as shall be committed unto you?

Ans. I will do so, by the help of God?

The Bishop. Will you be faithful in ordaining, sending, or laying hands upon others?

Ans. I will so be, by the help of God.

The Bishop. Will you show yourself gentle, and be merciful for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Ans. I will so show myself, by God's help.

Then the Bishop shall say,

Almighty God, our Heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the last day, through Jesus Christ our Lord. *Amen.*

Then shall Veni, Creator, Spiritus be said:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home,
Where thou art guide no ill can come.
Teach us to know the Father, Son,
And thee of both to be but one.
That through the ages all along,
This may be our endless song :
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That ended, the Bishop shall say,

Lord, hear our prayer.

Ans. And let our cry come unto thee.

Bishop. Let us pray :

Almighty God and most mercifu.
Father, who of thine infinite goodness
hast given thine only and dearly-be-
loved Son Jesus Christ to be our Re-

deemer, and the author of everlasting life; who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors and doctors, to the edifying and making perfect his Church: grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end.

Amen.

Then the Bishop and elders present shall lay their hands upon the head of the elected person, kneeling before them upon his knees, the Bishop saying,

The Lord pour upon thee the Holy Ghost for the office and work of a Bishop in the Church of God now committed unto thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is given thee; for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the Bishop shall deliver him the Bible, saying,

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest to all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt both save thyself and them that hear thee.

Be to the flock of Christ a shepherd, not a wolf: feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost. Be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

Immediately before the benediction shall be said the following prayers:

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy Holy Spirit, that he, preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, and in

purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the Father and the Holy Ghost, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost; be among you, and remain with you always. *Amen.*

END OF THE SPIRITUAL PART.

PART SECOND.

TEMPORAL ECONOMY.

SECTION I.

Boundaries of the Annual Conferences.

1. KENTUCKY CONFERENCE shall include all that part of the State of Kentucky that lies north and east of a line beginning at the mouth of Harrod's Creek, on the Ohio river; thence running south on the northern line of the Middletown and Jeffersontown Circuits, to the Bardstown turnpike road; thence with said turnpike to Bardstown; thence with the direct road to Springfield; thence to the towns of Haysville and Liberty; thence due

south to the Cumberland river; thence up said river to the fork; thence up the south fork to the Tennessee line; including in this Conference Liberty, and all that part of the State of Kentucky not included in other Conferences.

2. LOUISVILLE CONFERENCE shall include all that part of the State of Kentucky not included in the Kentucky, Western Virginia, and Memphis Conferences.

3. MISSOURI CONFERENCE shall include all that part of the State of Missouri north of the Missouri river.

4. ST. LOUIS CONFERENCE shall include all that part of the State of Missouri south of the Missouri river.

5. KANSAS MISSION CONFERENCE shall include the Kansas Territory, and that part of the Territory of New Mexico not included in the Pacific Conference.

6. TENNESSEE CONFERENCE shall include Middle Tennessee, and that part of North Alabama watered by those streams flowing into the Tennessee river.

7. HOLSTON CONFERENCE shall include East Tennessee; that part of Virginia which is now embraced in the Wytheville, Abingdon, and Rogersville Districts; that part of North Carolina lying west of the Blue Ridge; a small portion east of the Blue Ridge, embraced in Catawba Circuit, and what is in the Wytheville District; and that part of the State of Georgia beginning on the State line of Tennessee, at the eastern part of the Lookout Mountain, and running with the base of Lookout Mountain to the Alabama line; and thence north with the said line to the State line of Tennessee.

8. MEMPHIS CONFERENCE shall be bounded on the east by the Tombigbee

river, Alabama State line, and Tennessee river; on the north by the Ohio and Mississippi rivers; west by the Mississippi river; and south by a line running due east from the Mississippi river to the south-west corner of Tallahatchie county; thence due east to the south-eastern corner of Yallabusha county; thence in a straight line to the north-western corner of Oktibaha county; thence due east to Tibby Creek; and thence with said creek to the Tombigbee river.

9. MISSISSIPPI CONFERENCE shall include all the State of Mississippi not included in the Memphis and Alabama Conferences, together with so much of the State of Louisiana as is north of Bayou Manshack, Amite river, Lakes Marepas, Ponchartrain, and Bourne, except Baton Rouge.

10. LOUISIANA CONFERENCE shall include all the State of Louisiana not

included in the Mississippi Conference.

11. VIRGINIA CONFERENCE shall be bounded on the east by the Atlantic Ocean; on the north by the Potomac river, Chesapeake Bay, and those portions of the States of Maryland and Delaware which have adhered or may hereafter adhere South; on the west by the Alleghany Mountains, beginning at the western extremity of the State of Maryland, and extending to the county of Bath, Va: thence by the eastern line of said county to Alleghany county; thence by the eastern line of said county to Roanoke county; thence by the western and southern line of said county to the top of the Blue Ridge; thence by the top of the Blue Ridge to the State line; and on the south by Albemarle Sound and Roanoke river up to its intersection with the State line; thence by said line to the top of the Blue Ridge.

12. WESTERN VIRGINIA CONFERENCE shall include all that part of the State of Virginia which is or may be under our jurisdiction, not included in the Virginia, North Carolina, and Holston Conferences, and also that part of the State of Kentucky embraced in the Guyandotte District.

13. NORTH CAROLINA CONFERENCE shall be bounded on the east by the Atlantic Ocean; on the north by Albemarle Sound and Roanoke river to that point where it is intersected by the State line; and thence with the said line to the top of the Blue Ridge, including the counties of Wilkes, Alexander, and Iredell; on the south by the south lines of Iredell, Rowan, the Yadkin and Peedee rivers, and the State line to the ocean.

14. SOUTH CAROLINA CONFERENCE shall include the State of South Carolina, and so much of the State of North

Carolina as is not included in other Conferences.

15. GEORGIA CONFERENCE shall include all the State of Georgia except a small portion included in the Holston Conference, and that part which lies south of a line commencing at Fort Gaines, on the Chattahoochee river, running thence in a direct line to Albany, on Flint river; thence along the line of the Ocmulgee and Flint River Railroad to the Alapaha river; thence in a direct line to House Creek, where it enters the Ocmulgee; thence down said river to the Altamaha; thence down the Altamaha to the Atlantic Ocean: it shall also include the town of Girard, Alabama.

16. ALABAMA CONFERENCE shall include all that part of the State of Alabama not included in the Tennessee and Georgia Conferences; West Florida, except Apalachicola; and the counties

of Jackson, Greene, Wayne, Clarke, Lauderdale, Kemper, Lowndes, Noxubee, that part of Monroe east of the Tombigbee river, and that part of Ittawamba east of Bull Mountain Creek, in the State of Mississippi.

17. FLORIDA CONFERENCE shall include all that part of the State of Georgia not included in the Georgia Conference, and all of the State of Florida not included in the Alabama Conference.

18. RIO GRANDE MISSION CONFERENCE shall include all that part of the State of Texas west of the Texas Conference, including Fredericksburg.

19. TEXAS CONFERENCE shall be bounded east by the Trinity river, to the source of the west fork; north by the State line; south by the sea-coast to the mouth of the Guadalupe river; thence up said river to where it is crossed by the road from San Antonio

to Fredericksburg; thence on said road to Fort Mason; thence due north to the Colorado river; thence up said river to the Big Spring; thence due north to the State line.

20. EAST TEXAS CONFERENCE shall embrace all that part of the State of Texas east of a line beginning at the east pass of the Bay of Galveston; thence through said bay to the mouth of Trinity river; thence up said river to the source of the west fork of the same; and thence due north to Red river.

21. ARKANSAS CONFERENCE shall include all the State of Arkansas north of a line commencing at the mouth of White river, and running thence up said river to the mouth of Des Arc Bayou; thence up said bayou to the mouth of Cypress Bayou; thence up said bayou to its head; thence down the Palarm Creek to the Arkansas

river; thence up said river to the mouth of the Petit Jean; thence along the line between Yell and Perry counties to the south-west corner of Perry; thence in a direct line to the south-west corner of Yell county; and thence due west to the western line of the State.

22. WACHITA CONFERENCE shall include all the State of Arkansas not included in the Arkansas Conference.

23. PACIFIC CONFERENCE shall include the State of California, and that part of the Territory of New Mexico west of the Rocky Mountains.

24. INDIAN MISSION CONFERENCE shall be bounded on the north by the Territory of Kansas, east by the States of Missouri and Arkansas, south by Red river, and west by the Rocky Mountains.

SECTION II.

Of Building and Securing Churches.

Quest. 1. Is any thing advisable in regard to building?

Ans. 1. Let all our churches be built plain and decent, and with free seats; but not more expensive than is absolutely unavoidable.

2. In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Conference of every circuit and station, where it is contemplated to build a house or houses of worship, to secure the ground or lot on which such house or houses are to be built, according to our deed of settlement, which deed must be legally executed; and also said Quarterly Conference shall appoint a judicious committee of at least three mem-

bers of our Church, who shall form an estimate of the amount necessary to build; and three-fourths of the money, according to such estimate, shall be secured or subscribed before any such building shall be commenced.

3. In all cases where debts for building houses of worship have been or may be incurred contrary to or in disregard of the above recommendation, our members and friends are requested to discountenance, by declining pecuniary aid to all agents who shall travel abroad beyond their own circuits or districts, for the collection of funds for the discharge of such debts, except in such peculiar cases as may be approved by an Annual Conference, or such agents as may be appointed by their authority.

4 In future, we will admit no charter, deed, or conveyance for any house of worship to be used by us, unless it

be provided in such charter, deed, or conveyance, that the trustees of said house shall at all times permit such ministers and preachers, belonging to the Methodist Episcopal Church, South, as shall from time to time be duly authorized by the General Conference of the ministers of our Church, or by the Annual Conferences, to preach and expound God's holy word, and to execute the discipline of the Church, and to administer the sacraments therein, according to the true meaning and purport of our deed of settlement.

5. As it is contrary to our economy to build houses with pews to sell or rent, it shall be the duty of the several Annual Conferences to use their influence to prevent houses from being so built in future; and as far as possible to make those houses free which have already been built with pews.

Quest. 2. What shall be done for the security of our preaching-houses, and the premises belonging thereto?

Ans. Let the following plan of a deed of settlement be brought into effect in all possible cases, and as far as the laws of the States respectively will admit of it. But each Annual Conference is authorized to make such modification in the deeds as they may find the different usages and customs of law require in the different States and territories, so as to secure the premises firmly by deed, and permanently to the Methodist Episcopal Church, South, according to the true intent and meaning of the following form of a deed of settlement; any thing in the said form to the contrary notwithstanding:

THIS INDENTURE, made this
day of in the year of our Lord
one thousand hundred and
between of the in the

State of _____ (if the grantor be
married, insert the name of his wife)
of the one part, and _____ trustees,
in trust for the uses and purposes here-
inafter mentioned, all of the
in the State of _____ aforesaid, of the
other part, WITNESSETH, that the said
_____ (if married, insert the name
of his wife) for and in consideration
of the sum of _____ specie, to

in hand paid, at and upon the sealing and delivery of these presents, the receipt whereof is hereby acknowledged, hath (or have) given, granted, bargained, sold, released, confirmed, and conveyed, and by these presents doth (or do) give, grant, bargain, sell, release, confirm, and convey unto them, the said

and their successors, (trustees in trust for the uses and purposes hereinafter mentioned and declared,) all the estate, right, title, interest, property, claim, and demand whatsoever, either in

law or equity, which he the said

(if married, here insert the name of his wife) hath (or have) in, to, or upon all and singular a certain lot, or piece of land, situate, lying, and being in the and State aforesaid, bounded and butted as follows, to wit, (here insert the several courses and distances of the land to the place of beginning,) containing and laid out for

acres of land, together with all and singular the houses, woods, waters, ways, privileges, and appurtenances thereto belonging, or in any wise pertaining: TO HAVE AND TO HOLD all and singular the above-mentioned and described lot or piece of land, situate, lying, and being as aforesaid, together with all and singular the houses, woods, waters, ways, and privileges thereto belonging, or in any wise appertaining unto them the said and their successors in office for ever in trust, that they shall

erect and build, or cause to be erected and built thereon, a house or place of worship for the use of the members of the Methodist Episcopal Church, South, according to the rules and discipline which from time to time may be agreed upon and adopted by the ministers and preachers of the said Church at their General Conferences; and in further trust and confidence that they shall at all times, for ever hereafter, permit such ministers and preachers belonging to the said Church, as shall from time to time be duly authorized by the General Conferences of the ministers and preachers of the said Methodist Episcopal Church, South, or by the Annual Conferences authorized by the said General Conference, to preach and expound God's holy word therein. And the said doth by these presents warrant, and for ever defend, all and singular the before-mentioned and described

lot or piece of land, with the appurtenances thereto belonging, unto them the said and their successors, chosen and appointed as aforesaid, from the claim or claims of him the said his heirs and assigns, and from the claim or claims of all persons whatever. In testimony whereof, the said (if married, insert the name of his wife) have hereto set their hands and seals, the day and year aforesaid.

Sealed and delivered in }
the presence of us, }
(Two witnesses.) }

Grantor's (L. S.)

His wife's (L. S.)

Received the day of the date }
of the above written in- }
denture, the consideration }
therein mentioned in full. }

Witness.]

Grantor's (L. S.)

County, ss.

BE IT REMEMBERED, that on the
day of in the year of our Lord
one thousand personally ap-
peared before me, one of the justices
of the peace, in and for the county
of and State of the within-
named the grantor (if married, in-
sert the name of his wife) acknowledged
the within deed of trust to be their act
and deed, for the uses and purposes
therein mentioned and declared; and
she the said wife of the said
being separate and apart from her said
husband, by me examined; declared
that she had made the same acknow-
ledgment freely, and with her own
consent, without being induced thereto
through fear or threats of her said hus-
band. In testimony whereof I have
hereto set my hand and seal the day
and year first above written.

Here the justice's name. (L. S.)

SECTION III.

Of Parsonages.

Quest. What advice or direction shall be given concerning the building or renting of dwelling-houses for the use of the married travelling preachers?

Ans. 1. It is recommended to the travelling preachers to advise our friends in general to purchase a lot of ground in each circuit, and to build a preacher's house thereon, and to furnish it with at least heavy furniture, and to settle the same on trustees appointed by the Quarterly Conference, according to the deed of settlement published in our form of Discipline.

2. The General Conference recommend to all the circuits, in cases where they are not able to comply with the above request, to rent a house for the married preacher and his family, (when such are stationed upon their circuits

respectively,) and that the Annual Conferences do assist to make up the rents of such houses as far as they can, when the circuit cannot do it. The stewards of each circuit and station shall be a standing committee (where no trustees are constituted for that purpose) to provide houses for the families of our married preachers, or to assist the preachers to obtain houses for themselves when they are appointed to labor among them.

3. It shall be the duty of the presiding elders and preachers to use their influence to carry the above rules respecting building and renting houses for the accommodation of preachers and their families into effect. In order to this, each Quarterly Conference shall appoint a committee, (unless other measures have been adopted,) who, with the advice and aid of the preachers and presiding elders, shall devise such means

as may seem fit, to raise moneys for that purpose. And it is recommended to the Annual Conferences to make a special inquiry of their members respecting this part of their duty.

4. Those preachers who refuse to occupy the houses which may be provided for them on the stations and circuits where they are from time to time appointed, shall be allowed nothing for house-rent, nor receive any thing more than quarterage for themselves, their wives and children, and their travelling expenses. Nevertheless, this rule shall not apply to those preachers whose families are either established within the bounds of their circuits, or are so situated that, in the judgment of the stewards, or the above-mentioned committee, it is not necessary, for the benefit of the circuit, to remove them.

SECTION IV.

Of the Trustees.

1. Let nine trustees be appointed for holding Church property, when proper persons can be procured, otherwise seven or five.

2. No person shall be eligible as a trustee of any of our parsonages or churches who is not a member of our Church, and at least twenty-one years of age.

3. In the appointment of trustees—except where the laws of the State or Territory provide differently—the preacher in charge, or, in his absence, the presiding elder, shall have the right of nomination, subject to the confirmation or rejection of the Quarterly Conference. All vacancies in the Board of Trustees, occasioned by death, separation from our Church, or otherwise, shall be filled without delay.

4. The board or boards of trustees

of every circuit, station, or mission shall be responsible to the Quarterly Conference of said circuit, station, or mission, and shall be required to present a report of their acts during the preceding year, to the last Quarterly Conference, which shall have power to dismiss any of them from office.

5. When any circuit, station, or mission shall be divided into two or more charges, each separate charge may constitute a new board or boards of trustees, as provided for above; and the Church property held by the trustees of the original charge shall be conveyed to the new boards thus created, and the former board or boards shall be freed from all pecuniary liabilities, such being transferred to the new boards respectively.

6. The trustees, with the consent of the preacher in charge and the Quarterly Conference, shall have power to sell any church, or parsonage property,

which has gone out of use, or should be removed to another place, the proceeds of which shall be under the direction of the Quarterly Conference.

7. If the said trustees, or any of them, or their successors, have advanced, or shall advance, any sum or sums of money, or are or shall be responsible for any sum or sums of money, on account of Church property, and they, the said trustees, or their successors, be obliged to pay the said sum or sums of money, they, or a majority of them, shall be authorized to raise the said sum or sums of money by a mortgage on the said property, or by selling the said property, after notice given to the preacher in charge, or the presiding elder of the district, if the money due be not paid to the said trustees, or their successors, within one year after such notice has been given; and if such sale take place, the

said trustees, or their successors, after paying the debt and other expenses which are due from the money arising from such sale, shall pay over the remainder of the money produced by the said sale to the steward, or stewards, of the circuit, station, or mission; which surplus of the produce of said sale shall be forwarded by the said steward, or stewards, to the Quarterly Conference within whose bounds it is situated, at its next session; which said Quarterly Conference shall dispose of the said money, by a vote of the majority, for the use of the said circuit, station, or mission.

8. No person who is a trustee shall be ejected while he is in joint security for money, unless such relief be given him as is demanded, or the creditor will accept.

SECTION V.

Of the Stewards.

1. In every circuit and station, and also, wherever practicable, in every mission, there shall be not less than three nor more than seven stewards, elected annually, one of whom shall be the recording steward.

2. In the appointment of stewards, the preacher in charge shall have the right of nomination, subject to the confirmation or rejection of the Quarterly Conference.

3. Let the stewards be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business of the Church.

4. It shall be the duty of the stewards to take an exact account of all the money, or other provision collected for

the support of preachers in the circuit ; to make an accurate return of every expenditure of money, whether to the preachers, the sick, or the poor ; to seek the needy and distressed in order to relieve and comfort them ; to inform the preachers of any sick or disorderly persons ; to tell the preachers what they think wrong in them ; to attend the quarterly meetings of their circuit ; to give advice, if asked, in planning the circuit ; to attend committees for the application of money to churches ; to give counsel in matters of arbitration ; to provide elements for the Lord's Supper ; to appoint some one in every class to receive contributions from the members for the support of the ministry and other purposes, and to obtain from each collector thus appointed the money received by him, that it may be reported at the Quarterly Conference ; to take up collections quarterly in

every congregation, if it be necessary ; to write circular letters to the classes to be more liberal, if need be ; as also to let them know, when occasion requires, the financial state of the circuit, station, or mission, as reported at the Quarterly Conference.

5. The stewards shall be accountable for the faithful performance of their duties to the Quarterly Conference, which shall have the power to remove them from office.

SECTION VI.

Support of the Ministry.

1. The allowance of the Bishops shall be estimated by the Committee on Episcopacy of the General Conference, and they shall divide the amount between the Annual Conferences and the Missionary Society, as herein provided.

2. The amount necessary for the support of the Bishops shall be divided between the Annual Conferences and the Missionary Society, as follows: The Annual Conferences shall pay seventy per cent. of the whole amount, and the Missionary Society shall pay thirty per cent. of the whole amount.

3. Let seventy per cent. of the whole amount be divided among the Annual Conferences, according to their ability to pay; provided, that no account shall be taken of the Pacific Conference or of the Mission Conferences.

4. The Book Agent shall be authorized to draw on the Chairman of the Board of Stewards of each Annual Conference for its annual apportionment, which shall be paid during the session of the Annual Conference.

5. The Annual Conferences shall be allowed to adopt their own plan for raising said fund; but should no special

plan be adopted for the raising of said fund, in that case the Chairman of the Board of Stewards of the Annual Conference shall levy a per cent. on the Conference funds sufficient to pay the draft of the Book Agent.

6. The Bishops shall divide seventy per cent. of their annual allowance into four equal instalments, and shall draw for the amount on the Book Agent quarterly.

7. The Bishops shall divide thirty per cent. of their annual allowance into two equal instalments, and draw for the same semi-annually, on the Treasurer of the Missionary Society.

8. The Book Agent shall pay the travelling expenses of the Bishops out of the proceeds of the Publishing House, and the Bishops shall be at liberty, when they deem it necessary, to draw for any amount not exceeding one hundred dollars in advance. They

shall keep an account current of their travelling expenses, and make an exhibit of the same once a year to the Book Agent.

9. The claims of the Book Agent, Financial Secretary, and editors, at Nashville, shall be estimated by the Book Committee.

10. The claims of the editors of our other Church periodicals shall be estimated by their respective publishing committees.

11. The claims of missionaries laboring on colored missions shall be estimated by the stewards of the circuit or station within whose limits the largest portion of the mission may be located: in those cases where the mission is not within the bounds of any work, the allowance shall be estimated by the mission committee of the Annual Conference, as provided for by the Discipline.

12. The allowance of presiding el-

ders shall be estimated by the district stewards' meeting.

13. The claims of preachers on circuits and stations shall be estimated by their respective boards of stewards.

14. The Book Agent, Financial Secretary, and editors, at Nashville, shall be supported by the proceeds of the Publishing House at Nashville.

15. The editors of our other Church periodicals shall depend upon their respective proceeds for their support.

16. The missionaries to the people of color, in favor of whom no drafts are drawn, shall draw on any missionary money raised within the bounds of their missions—not otherwise directed by the donors—to the amount of their claims; and they shall report the amount of their receipts to the Annual Conference.

17. The Book Committee shall report to the General Conference the

amounts paid to those for whom they estimate.

18. In all the foregoing cases, except agents of depositories and native preachers in our mission work, the allowance of the preachers respectively shall be only one hundred and fifty dollars for a single man: three hundred dollars for a married man: for preachers' children under seven years of age, twenty-five dollars: for children of seven and under sixteen years of age, forty dollars: for supernumerary and superannuated ministers, their wives and children, and the widows and orphans of deceased ministers, the same amounts respectively. The amount estimated over and above the foregoing allowances, shall be for family and travelling expenses.

19. Those preachers whose wives are dead shall be allowed for each child annually a sum sufficient to pay the

board of such child or children during the above term of years; nevertheless, this rule shall not apply to the children of preachers whose families are provided for by other means in their circuits respectively. On the death of a preacher leaving a child or children, without so much of worldly goods as is necessary to his, her, or their support, the Annual Conference of which he was a member shall raise, in such manner as may be deemed best, an annual sum for the subsistence and education of such orphan child or children, until he, she, or they shall have arrived at sixteen years of age: the amount of which annual sum shall be fixed by a committee of the Conference at each session in advance.

20. Whenever a local preacher fills the place of a travelling preacher by the approbation of the presiding elder, he shall be paid for his time a sum pro-

portional to the allowance of a travelling preacher; which sum shall be paid by the circuit at the next quarterly meeting, if the travelling preacher whose place he filled up were either sick or necessarily absent; or, in other cases, out of the allowance of the travelling preacher.

21. If a local preacher be distressed in his temporal circumstances, on account of his service in the circuit, he may apply to the Quarterly Conference, who may give him what relief they judge proper, after the allowance of the travelling preachers and of their wives, and all other regular allowances, are discharged.

22. Every superannuated preacher who may reside without the bounds of the Conference of which he is a member, shall annually forward to his Conference a certificate of his Christian and ministerial conduct, together with an

account of the number and circumstances of his family, signed by the presiding elder of the district, or the preacher in charge of the circuit or station within whose bounds he may reside; without which, the Conference shall not be required to allow his claim. But in all cases the Annual Conference may determine who among its superannuated members, or their widows and orphans, are properly claimants on its funds.

23. When a preacher is employed by the presiding elder to fill the place of another preacher in a circuit or station in his absence, the preacher so employed shall be paid for his labors out of the allowance of the absent preacher, in proportion to the usual allowance.

24. The more effectually to raise the amount necessary to meet the above-mentioned allowances, let there be made weekly class collections in all our

churches where it is practicable; and also for the support of missions and missionary schools under our care.

25. If there be a surplus of the public money in one or more circuits in a district, the presiding elder shall receive such surplus; provided he do not receive more than his annual allowance. In case of a deficiency in his allowance, after such surplus is paid him, or if there be no surplus, he shall share with the preachers of his district in proportion with what they have respectively received, so that he receives no more than the amount of his allowance upon the whole: he shall be accountable to the Annual Conference for what he receives as his allowance.

26. There shall be a meeting in every district, of one steward from each station and circuit, to be selected from among the stewards by the Quar-

terly Conference, whose duty it shall be, by and with the advice of the presiding elder, (who shall preside at such meeting,) to take into consideration the general state of the district in regard to temporalities, and to furnish a house, fuel, and table expenses, for the presiding elder, and to apportion his entire claim among the different circuits and stations in the district according to their several ability.

27. Every preacher who has the charge of a circuit shall earnestly recommend to every class or church in his circuit to raise a quarterly or annual collection by voluntary contribution, or in such other way or manner as they may judge most expedient from time to time; and the moneys so collected shall be lodged with the steward or stewards of the circuit, to be brought or sent to the Annual Conference, with

a regular account of the sums raised for this purpose in the classes or churches respectively.

28. Wherever there remains in the hands of the stewards a surplus of the moneys raised for the use of the circuit preachers, after paying the allowances of the preachers in the circuit, let such surplus be brought or sent to the Annual Conference.

29. Every preacher who has the charge of a circuit shall make an annual collection, and, if expedient, a quarterly one, in every congregation where there is a probability that the people will be willing to contribute; and the money so collected shall be lodged in the hands of the steward or stewards, and brought or sent to the ensuing Annual Conference. To this end, he may read and enlarge upon the following hints:

“How shall we send laborers into

those parts where they are most of all wanted? Many are willing to hear, but not to bear the expense. Nor can it as yet be expected of them. Stay till the word of God has touched their hearts, and then they will gladly provide for them that preach it. Does it not lie upon us, in the mean time, to supply their lack of service? To raise money out of which, from time to time, that expense may be defrayed? By this means those who willingly offer themselves may travel through every part, whether there be churches or not, and stay wherever there is a call, without being burdensome to any. Thus may the gospel, in the life and power thereof, be spread from sea to sea. Which of you will not rejoice to throw in your mite to promote this glorious work? Besides this, in carrying on so large a work through the continent, there are calls for money in

various ways, and we must, frequently be at a considerable expense, or the work must be at a full stop. Many, too, are the *occasional* distresses of our preachers, or their families, which require an immediate supply, otherwise their hands would hang down, if they were not constrained to depart from the work. The money contributed will be brought to the ensuing Conference. Men and brethren, help! Was there ever a call like this since you first heard the gospel sound? Help to relieve your companions in the kingdom of Jesus who are pressed above measure. Bear ye one another's burdens, and so fulfil the law of Christ. Help to send forth able and willing laborers into your Lord's harvest: so shall ye be assistants in saving souls from death, and hiding a multitude of sins. Help to propagate the gospel of your salvation to the remotest corners of the earth, till the

knowledge of our Lord shall cover the land as the waters cover the sea. So shall it appear to ourselves and all men that we are indeed one body, united by one spirit; so shall the baptized heathens be yet again constrained to say, 'See how these Christians love one another!'"

30. A public collection shall be made at every Annual and every General Conference, for the above purposes.

31. Out of the moneys so collected, and brought to the respective Annual Conferences, let the various allowances be made up; but in no case shall an allowance be made to any travelling preacher who has travelled in any circuit where he might, in the judgment of the Annual Conference, have obtained his full quarterage, if he had applied for it; and if at any Conference there remain a surplus after making up all such allowances, the Conference

shall send such surplus forward to that Conference they judge to be the most necessitous.

32. Every Annual Conference has full liberty to adopt and recommend such plans and rules as to them may appear necessary the more effectually to raise supplies for the respective allowances. Each Annual Conference is authorized to raise a fund, if they judge it proper, subject to its own control, and under such regulations as their wisdom may direct, for the relief of the distressed travelling, superannuated, and supernumerary preachers, their wives, widows, and children, as also for missionary and educational purposes.

33. It shall be the duty of each Annual Conference to take measures, from year to year, to raise moneys in every circuit and station within its bounds, for the relief of its necessitous superan-

nuated and supernumerary ministers, widows, and orphans. And the Conference shall annually appoint a committee to estimate the several sums necessary to be allowed for the extra expenses of such necessitous claimants, who shall be paid in proportion to the estimates made and the moneys in hand.

34. If the respective allowances are not raised as provided for, the Church shall not be accountable for the deficiency, as in a case of debt.

35. To defray the expenses of the delegates composing the General Conference, a collection shall be taken up in each circuit and station some time previously to the sitting of the Conference, and the sums so collected shall be applied by the delegates of the Annual Conferences respectively in which such collections shall be made, in proportion to the expenses of the several delegates, who shall report to their Conference at its next session.

SECTION VII.

Support of Missions.

1. The Constitution of the Missionary Society is as follows :

ARTICLE I. This association, denominated, "The Missionary Society of the Methodist Episcopal Church, South," is established for the purpose of affording to the several Annual Conferences of said Church the facilities of a common organization, under the control of the General Conference, for carrying on their missionary labors, at home and in foreign countries.

ART. II. The payment of two dollars annually shall constitute a member of the Society; and the payment of twenty dollars at one time, a member for life. And the missionary collections shall be so taken as to enable each contributor to give such direction to his donation as he may desire, whether to domestic

or foreign missions; and the amounts so contributed shall be distinguished in the reports of the Treasurer.

ART. III. The officers of this Society shall consist of a president, ten vice presidents, a secretary, a treasurer, and three assistant treasurers, one of whom shall reside in Charleston, S. C., one in New Orleans, La., and one in St. Louis, Mo., which officers, together with sixteen managers, shall form a board for the transaction of business. They shall all be members of the Methodist Episcopal Church, South, and shall be annually elected by the Society, except the secretary, treasurer, and assistant treasurers, who shall be elected by the General Conference.

ART. IV. The board shall have authority to make by-laws for regulating its own proceedings; to appropriate money to defray incidental expenses; to provide for the support of superan-

nuated missionaries, and widows and orphans of missionaries, who may not be provided for by any Annual Conference; (it being understood that they shall not receive more than is allowed by the Discipline to other superannuated ministers, widows, and orphans;) and to print books for the Indian, German, Domestic, and Foreign Missions; and shall present a statement of its transactions and funds to the Society at each of its annual meetings, and shall also lay before the General Conference of the Methodist Episcopal Church, South, a report of all its transactions, and a statement of its funds, up to some convenient day, near, and prior to, the time of holding the General Conference.

ART. V. The annual meeting for the election of officers and managers shall be held in Nashville, Tennessee, on the third Monday in April.

ART. VI. At all meetings of the Society, the president, or, in his absence, one of the vice presidents, or, in their absence, a member appointed by the meeting, shall preside.

ART. VII. Twenty members at all meetings of the Society, and nine at all meetings of the board of managers, shall be a quorum.

ART. VIII. The minutes of each meeting shall be signed by the presiding officer and the secretary.

ART. IX. It is recommended that each Annual Conference establish a Conference Missionary Society, auxiliary to this institution, under such regulations as they shall severally adopt, or the General Conference order. Each Conference Society shall annually transmit to the secretary of this Society at Nashville, Tenn., a copy of its annual report, embracing the operations within its bounds, and shall also notify the

treasurer of the amount of funds available for the missionary cause, which amount shall be subject to the order of the treasurer of this Society.

ART. X. There shall be an annual meeting of the Bishops and board of managers, when they shall make the appropriations for the year ensuing; determine what fields shall be accepted or continued for foreign missions, and the number of persons to be employed in each; estimate the sums necessary for the support of each mission; fix the amount which may be drawn for during the year, and the division of said amount between the foreign and domestic missions; and also determine the amount for which each of the Bishops shall draw for the domestic missions of those Conferences over which he may preside, and beyond which he shall not be at liberty to draw, unless an exigency shall arise,

in which case the Bishop may, if he judge proper, exceed the amount appropriated.

ART. XI. The sums allowed for the support of missionaries shall not exceed the usual allowance of other itinerant ministers. The Bishop, or president of the Conference; if the mission be domestic, and the superintendent, where there is one, and if not, the missionary, if the mission be foreign, shall draw on the treasurer for the allowance in quarterly or half-yearly instalments. And they shall always promptly notify the treasurer of all drafts made by them, and shall require quarterly communications to be made by each of the missionaries, or from each mission, to the secretary at Nashville, Tenn., giving information of the state and prospects of the missions in which they are severally employed. No one shall be acknowledged as a missionary, or shall

receive support from the funds of the Society, who has not some definite field of labor assigned him, or could not be an effective laborer on a circuit, except as provided for in the fourth article.

ART. XII. In all cases of the appointment of a missionary, the name of such missionary, and the district in which he is to labor, together with the probable expenses of the mission, shall be communicated to the treasurer of this Society, that a proper record of the same may be preserved.

ART. XIII. The secretary shall reside at the place where the Society is located, but may be a member of any one of the Annual Conferences with the approbation of the Bishops. It shall be his duty to journalize the proceedings of the Society and of the board, and to conduct their correspondence; to advise the board of any mat-

ters which he may conceive important; to travel, as far as practicable, through the Connection, visiting the Annual Conferences, and Indian Missions, promoting the interests of the Society—to give the missionaries any information that may be deemed necessary; to prepare and furnish for publication in the Church papers, monthly, an abstract of the proceedings of the board, and condensed accounts of the missionary work; and, furthermore, it shall be his duty to attend to all the business of the Society with the Government of the United States in relation to schools which have been or may hereafter be committed to its care in the Indian country by the Department of the Interior or Commissioner of Indian Affairs; and it shall be his duty also to prepare and superintend the publication of the annual reports of the Society, under the direction of the board of managers.

His salary shall be appointed by the board of managers.

ART. XIV. The treasurer and assistant treasurers shall hold all funds of this Society in their possession, in safe deposit with such institutions as the board may advise; which deposits shall be made by them as officers of the Society, and subject to their drafts as such and their successors in office. They shall furnish annual reports, to be published with the annual report of the secretary.

ART. XV. In case of vacancy occasioned by death, resignation, or otherwise in the board of managers, the board shall have power to fill such vacancy; in case of vacancy by death, resignation, or otherwise in the office of the secretary, treasurer, or assistant treasurer, the vacancy shall be filled by the board of managers, by and with the advice and consent of one or more of

the Bishops, until the ensuing General Conference.

ART. XVI. This constitution shall not be altered or amended but by a vote of two-thirds of the General Conference of the Methodist Episcopal Church, South, present and voting on the alteration or amendment.

2. It shall be the duty of each Annual Conference, where missions have been or are to be established, to appoint a standing committee, to be denominated the mission committee, (which shall keep a record of its doings, and report the same to its Conference,) whose duty it shall be, in conjunction with the president of the Conference, to make an estimate of the amount necessary for the support of each mission and mission school, in addition to the regular allowance of the Discipline to preachers and their families from year to year; for which amount the presi-

dent of the Conference for the time being shall draw on the treasurer of the Society in quarterly instalments.

3. Let each Annual Conference form itself into a missionary society, auxiliary to the Missionary Society of the Methodist Episcopal Church, South, under such regulations as the Conferences severally shall prescribe. And let each Conference Society transmit by its secretary to the secretary of the parent Society a copy of its annual report; stating, specifically, the number and names of the missions belonging to the Conference; the number of members of the Church, and of the children catechised in each mission; the numbers admitted on trial, and received into full fellowship, during the year; the number baptized, and, as nearly as may be, the numbers attending public worship, and of the whole population within reach of the missionary's appointments, together with

the number of meeting-houses on each mission. And let the annual report of the Indian Mission Conference include, in addition to the above, a statement of the number of schools, and of the scholars in each school, under the care of that Conference; and such other facts as shall show, from time to time, the progress and prospects of the work of evangelizing the Indians. The treasurers of the Conference missionary societies shall send to the treasurer or one of the assistant treasurers of the parent Society, without loss of time, whatever balances remain in their hands, at the close of the sessions of their respective Conferences, after paying the drafts of the Bishops, proper then to be paid in favor of the missionaries of their several Conferences.

4. It shall be the duty of each Annual Conference to appoint some month

within the Conference year, in which missionary collections shall be taken up within their respective bounds, and also to make such arrangements concerning branch societies as may be deemed expedient.

5. It shall be the duty of the presiding elders to bring the subject of our missions before the first Quarterly Conference of each of the circuits and stations of their districts, yearly, for the purpose of moving the Quarterly Conferences to adopt such measures as shall be deemed best for the promotion of the cause, by increasing the number of contributors, and the amount contributed for missions, in their several circuits and stations.

6. It shall be the duty of the preachers in charge of circuits and stations to appoint a suitable person in each class as a missionary collector, who shall keep a book, in which shall be enrolled the

names of all the members of the class, and who shall collect from each member who may be disposed to contribute a cent or more a week, or fifty cents or more a year, and shall pay over the sums so collected to the preacher in charge, at or before the last quarterly meeting of the Conference year. And the preacher shall transmit the money thus paid over, together with such other sums as shall have been collected from the congregations, or from branch societies, or otherwise, to the treasurer of the Conference Missionary Society, to be duly reported.

7. It shall be the duty of all our missionaries, except those who are appointed to labor for the benefit of the slaves, to form their circuits into auxiliary missionary societies, and to make regular quarterly and class collections wherever practicable, and report the amount collected every three months,

either by endorsing it on their drafts, or by transmitting the money to the treasurer of the parent Society.

8. It will be expected that in the examination of character in the Annual Conference, a reference will be had to the faithful performance of the duty of preachers on this subject.

9. In all places where drafts are drawn in favor of any mission, if there be funds in the possession of any Conference missionary society, where such mission belongs, the drafts for the support of the mission shall be paid from said funds, for one quarter, or more, at the discretion of the Bishop.

10. It shall be the duty of the Bishops to instruct all our missionaries, that whenever they come in contact with any of the missionaries belonging to other Protestant orthodox Churches, they shall, on all occasions, cultivate, as far as practicable, a spirit of friend-

ship and brotherly affection, as brethren engaged in the same common cause, viz., 'the salvation of the world, by grace, through faith in the Lord Jesus Christ.

SECTION VIII.

Of the Publication of Books and Periodicals.

I. *The Publishing House.*—1. There shall be a book establishment at the city of Nashville, Tenn., for the purpose of manufacturing and publishing books, to be called the *Publishing House* of the Methodist Episcopal Church, South, and to be under the control of a General Book Agent, and a committee, to be called the Book Committee.

2. The object of this institution shall be to advance the cause of Protestant Christianity, by disseminating

religious knowledge and useful literary and scientific information, in the form of books, tracts, and periodicals.

II. *Duties of the General Book Agent.*—The General Book Agent shall have charge of the funds, stock, fixtures, and real estate, and all other property of the Publishing House, and of the Depositories and periodicals belonging to the General Conference; and he shall be responsible to said Conference for the prudent use and safe management of the same, under the general direction of the Conference. He shall make a yearly exhibit to the several Annual Conferences, and give a full account of the state and progress of the business to the General Conference. He shall publish only such books and tracts as are approved by the Book Editor, and place the imprint of the Publishing House, or of the Agent,

only on such books as reflect views accordant with our Discipline and acknowledged standards; and in case of difference and disagreement between the Book Editor and the Book Agent, the matter shall be referred to the Book Committee. He shall supply, as far as practicable, the demand of the Church for books, tracts, and periodicals, availing himself of all the facilities of other establishments for their publication at the cheapest rates; and in all investments for the manufacturing of books, and in the manufacture of books, he is required to govern himself strictly by the principles of economy, in view of the ultimate permanent interests of the Publishing House. He shall sell the books for cash, or for negotiable paper, at no more than six months' credit, and at the lowest rates that security against failure may allow. He shall make no

investments in grounds, houses, and permanent fixtures, without the authority of the Book Committee.

III. *Financial Secretary*.—There shall be a Financial Secretary of the Publishing House, elected by the General Conference, whose duty it shall be to visit the Conferences for the purpose of collecting the debts due the House, and of encouraging and aiding in the establishment of Depositories, and the circulation of books, tracts, and periodicals throughout the Church. He shall also travel through the Church generally, to raise a fund to constitute a free cash capital, that the operations of the Publishing House may be conducted without embarrassment, and upon a scale commensurate with the wants of the Church, and the magnitude of the interests involved. His official relation shall entitle him to a seat and vote with the Book Committee;

and when not travelling abroad, he shall give his time and services to the promotion of the interests of the Publishing House.

IV. *The Book Committee.*—There shall be a Book Committee, consisting of five, three of whom shall be resident at Nashville. They shall, whenever consulted, give advice to the General Book Agent on all matters connected with the Publishing House. They shall fix the salaries of the Agent, Financial Secretary, and Editors, at Nashville; and, during the intervals of the General Conference, they and the Bishops together shall have the power to fill vacancies in their own body, in the Agency, or in the editorial corps, resident at Nashville.

V. *General Conference Periodicals and Editors.*—The General Book Agent shall publish a Quarterly Review, to be called "The Quarterly Review of the

Methodist Episcopal Church, South ;" a monthly magazine, to be called "The Home Circle ;" a child's paper, to be called the "Sunday-school Visitor ;" and a weekly newspaper, to be called "The Christian Advocate." There shall be an editor of books and tracts, who shall also be editor of the Quarterly Review ; an editor of the Home Circle, who shall also be editor of the Sunday-school Visitor ; and an editor of the Christian Advocate, all of whom shall be elected by the General Conference.

VI. *Newspapers and Editors.*—1. The General Conference shall also elect, quadrennially, an editor for each of the following weekly papers, to wit : the Richmond Christian Advocate, published at Richmond ; the Southern Christian Advocate, published at Charleston ; the St. Louis Christian Advocate, published at St. Louis ; the

Memphis and Arkansas Christian Advocate, published at Memphis; the New Orleans Christian Advocate, published at New Orleans; the Texas Christian Advocate, published at Galveston, and the Evangelische Apolegete, published at the same place; the Pacific Methodist, published at San Francisco, California; and the North Carolina Christian Advocate, published at Raleigh; and in case of vacancy in the editorship of any of these papers, its Publishing Committee may fill the vacancy, with the approval of one of the Bishops. The editors, elected from time to time by the General Conference, shall exclude from our periodicals all anonymous matter reflecting injuriously upon the character of individuals, and all editorial and other articles calculated to destroy or weaken the confidence of the public in the doctrines or institutions of our Church.

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2. The Annual Conferences may, at their next session, choose such of the above-named papers as they may adopt, for the organ of the Methodist Episcopal Church, South, within their respective bounds, and appoint publishing committees for these papers, to whom the General Book Agent, as soon as convenient after the organization of the committees, and on being secured against any past or future indebtedness of said papers, shall release, in behalf of the Conferences so electing, all right and title in such papers, their subscription list, and their office fixtures, and also all claims of the Publishing House against them for advances made heretofore in their behalf. Provided, however, that these papers shall in future devolve no expense upon the Publishing House, nor involve the funds of the General Conference in any liabilities for their debts, nor shall it

have a claim upon their profits, which shall be used for the support of Conference Depositories. Provided, further, that if any one of these papers, now the property of the Church, shall not be thus adopted and received by any Conference, the Agent shall dispose of it at the close of the next volume. These papers shall be published under the style, "Published by a Committee of Ministers for the Methodist Episcopal Church, South;" and the Publishing Committee shall report, every year, the fiscal condition of these papers to the Annual Conferences, and quadrennially to the General Conference.

VII. *Conference Depositories.*—1. Any Conference, or two or more Conferences unitedly, may establish an Agency or Depository for the sale of our publications; provided the business with the Publishing House be conducted upon strictly business principles, and that

the General Book Agent require a settlement promptly every six months; and he is hereby authorized to suspend operations with any Agency or Depository that does not meet its payments promptly. Our publications shall be sold by the General Book Agent to such Conference Agency or Depository at no material advance upon their cost, so that the profits of sales, if any, may accrue ultimately to the Agency or Depository. Provided, however, that this privilege shall not be extended to an Agency or Depository that undertakes to publish books for the Methodist Episcopal Church, South, for which work the Publishing House has been established.

2. It is recommended to the Annual Conference or Conferences establishing an Agency or Depository, to appoint an Agent and a Book Committee of at least three to superintend the circula-

tion of books and tracts. It shall be the duty of the Conference Book Committees, upon consultation with the Conference Agent, to fix the prices at which our books shall be sold within their bounds; the per cent. to be allowed to wholesale purchasers; and they shall determine whether said purchasers may return the books not sold; also, what proportion to the amount sold, if any, shall be gratuitously distributed; they shall fix the salary of the agent, to be paid out of the business; and in all respects direct the operations of the agent, subject to the control of the Conference or Conferences appointing him. It shall be the duty of the Conference Agent to superintend the circulation of books and tracts within the bounds of those Conferences appointing him; enlisting all the itinerant and local preachers, and other suitable persons, as the work may

demand, that all the people may be supplied with our publications. To this end, he should circulate among the people as much as possible, making collections, and in every way possible promoting the cause. It shall be his duty to conduct the business with the General Agent at Nashville as nearly as may be for cash; and in no case to allow his indebtedness to extend beyond six months—except the agent for the Pacific Conference, who shall be allowed twelve months on his first purchases; the General Book Agent, nevertheless, shall always determine, in view of all the circumstances, what amount of credit shall be extended to a Conference Agency or Depository.

3. It is also recommended that a collection be taken up, by the preacher in charge, at each preaching-place, at such time as the Conference or Book Committee may direct, to aid in the

circulation of books and tracts among the destitute; and that the money so collected be remitted to the Conference Agent for the purpose. It is also recommended that the presiding elders inquire, at each Quarterly Conference, whether the preachers have been faithful in supplying the people with our books, tracts, and periodicals, and that all our people increase their efforts to circulate our publications.

4. The Depositories now under the control of the General Book Agent may be disposed of to the Conferences now patronizing them, that they may hereafter be conducted agreeably to the foregoing provisions, or be discontinued, as in the judgment of the Agent shall best subserve the general cause. And all real estate obtained for Conference Depositories shall, where the State law allows it, be deeded to trustees, or to the General Book Agent, to be held in

trust for the Methodist Episcopal Church, South, for the purpose of Depositories, within the bounds of the Conference or Conferences making the purchase. The Conferences are requested to take active measures for the circulation of our books and periodicals, and to hold their members to a strict accountability on this subject.

VIII. *Conference Relations of Agents and Editors.*—Each of the officers elected by the General Conference shall be a member of such Annual Conference as he may select, with the approbation of the Bishops.

SECTION IX.

Devises by Will and Deeds of Gift.

1. All persons wishing to make donations, or devise by will, any thing for the Publishing House, the missionary

work, an Annual Conference, or for the uses and purposes of the Methodist Episcopal Church, South, are requested to adopt the following form of legal conveyance :

(1.) *Form of a Devise by Will.*

In the name of God—Amen.

I, [A. B.,] being of sound mind and memory, do constitute this my last will and testament :

Item 1. I give and devise the following [here describe the property] to “—————, Agent of the Publishing House of the Methodist Episcopal Church, South,” and its use to be controlled by said Agent for the use and benefit of, [here state the benevolent object or purpose to which you wish the Agent to apply your property,] to be thus applied by said Agent, under the direction of the General Conference of the Methodist Episcopal Church, South; making only such disposition

of said property as the General Conference shall judge best calculated to promote the objects of this bequest, as herein stated.

I hereby appoint, [insert the name or names,] the executors of this my last will and testament. In witness whereof, I have hereunto set my hand and seal this —— day of ——, 18—.

In the presence of witnesses. } [SEAL.]
[Let there be three.] }

(2.) *Form of Deed of Gift.*

State of ——, }
—— County. }

Know all men by these presents, that I, [write name,] for and in consideration of the love I bear for the cause of Christ, and from an earnest desire to promote his heritage on earth, do give and grant, and by these presents convey unto “———, Agent of the Publishing House of the Methodist

Episcopal Church, South," for the use and benefit of, [state the particular object for which the gift is made,] to be applied by said Agent to the object herein stated, under the direction of the General Conference of the Methodist Episcopal Church, South. And the said Agent is to have and to hold the property aforesaid, for the use aforesaid, free from the claim or claims of myself, my heirs, my executors or administrators, and from the claims of all others whatsoever.

In witness whereof, I have hereunto set my hand and seal this — day of —, 18—. In presence of

Witnesses.

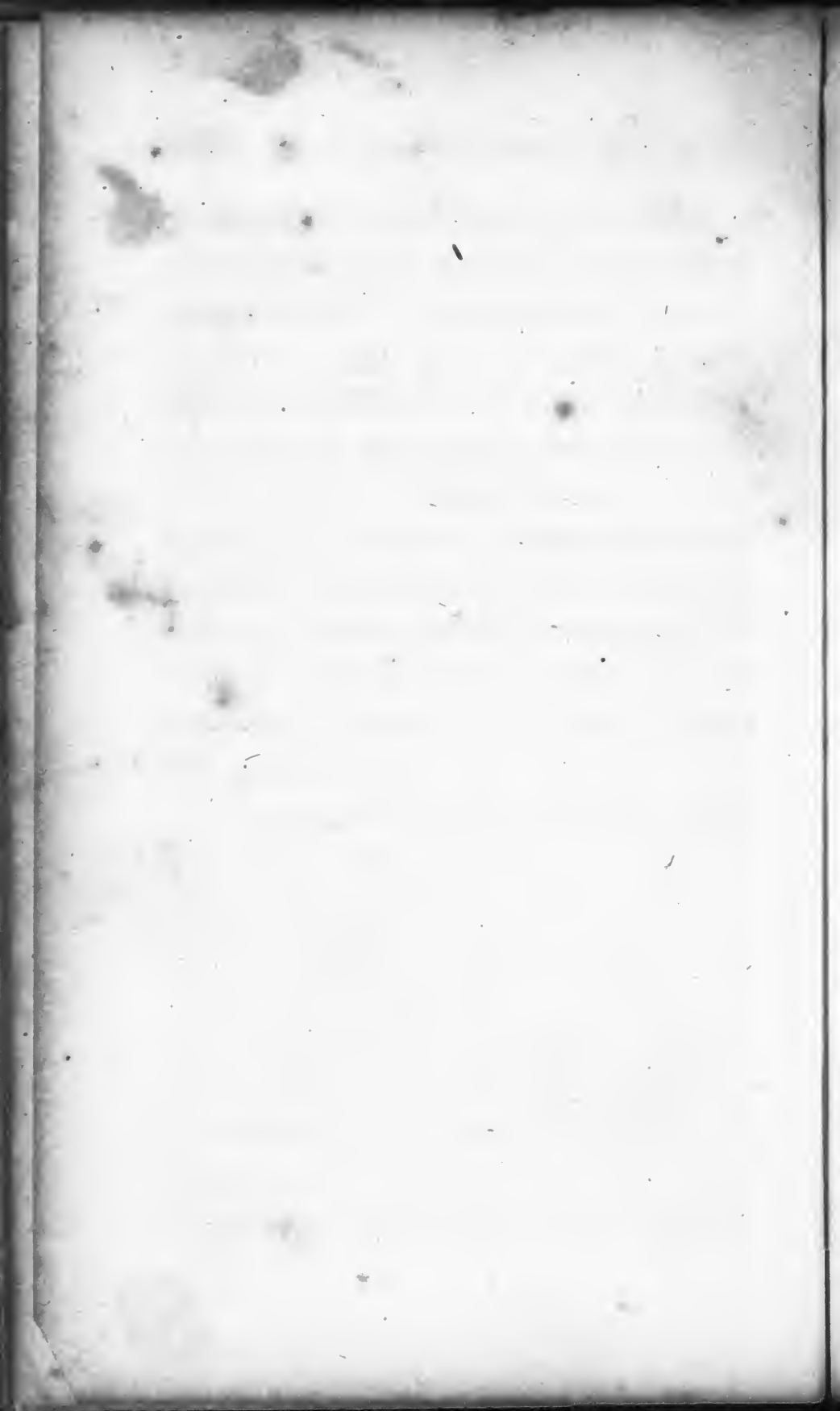
[Let three sign.]

}

[SEAL.]

2. If any funds are received by our Agent under the above or any other form of bequest, for any of the purposes herein specified, he shall dispose of them as follows: If the bequest

be made to him for the "Publishing House," he shall use it as other funds held by him as Agent; if for our missionary work, he shall pay it over to the treasurer of the Missionary Society of our Church; if for an Annual Conference, he shall pay it to any agent duly authorized to receive it; and if for the uses and purposes of the Methodist Episcopal Church, without specifying any more particular use, he shall retain it until the General Conference next ensuing, and report it to that body, subject to their order.



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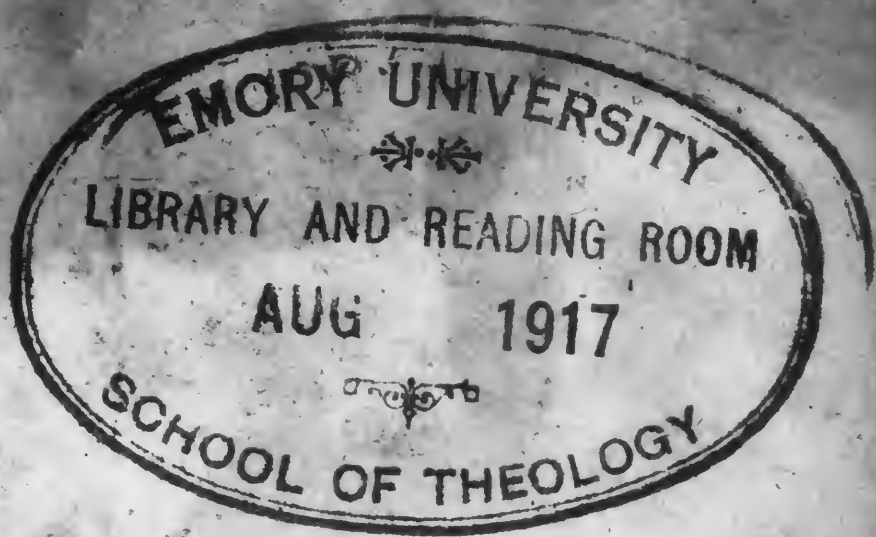
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